

# DOMINICANA

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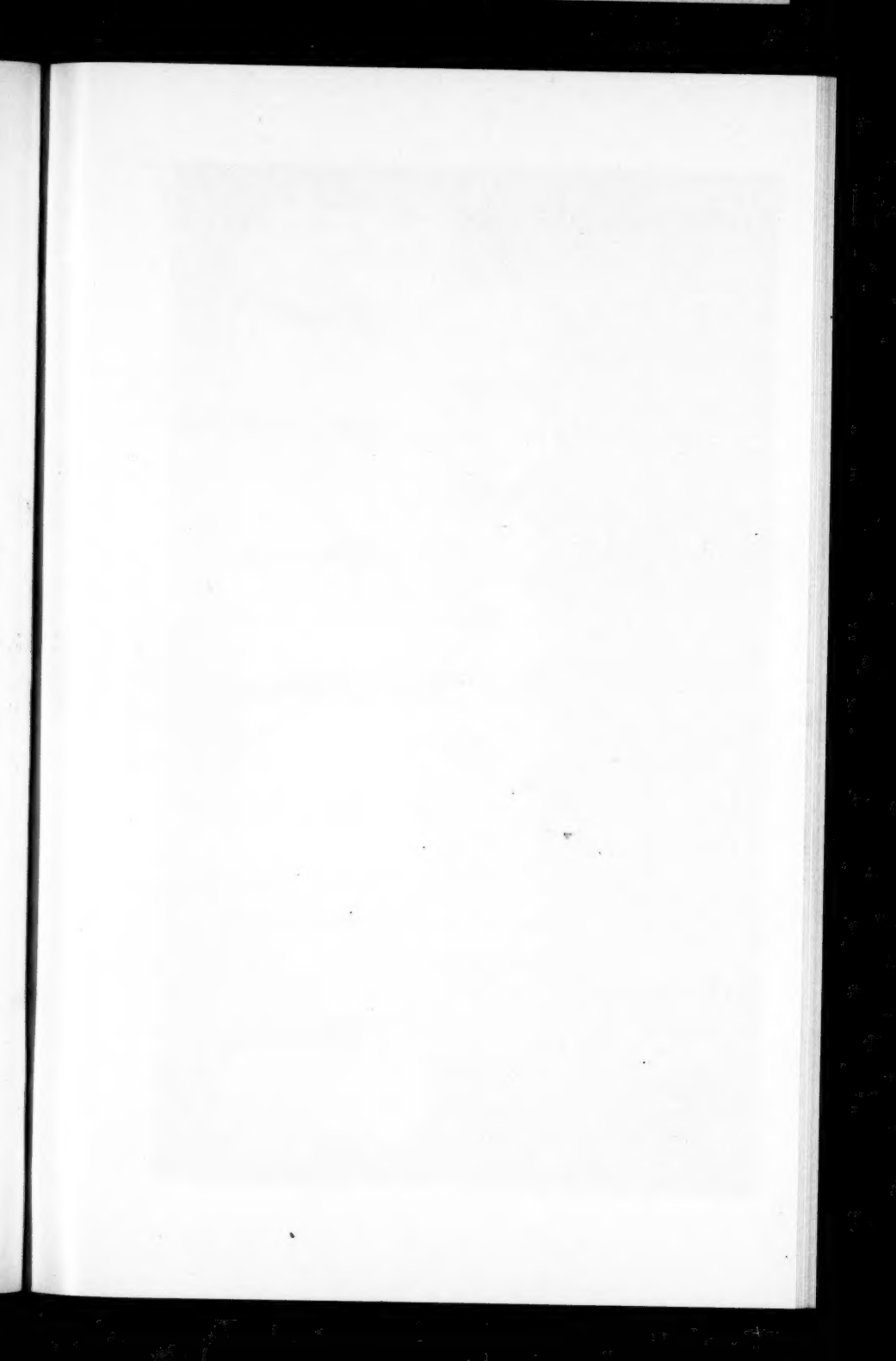
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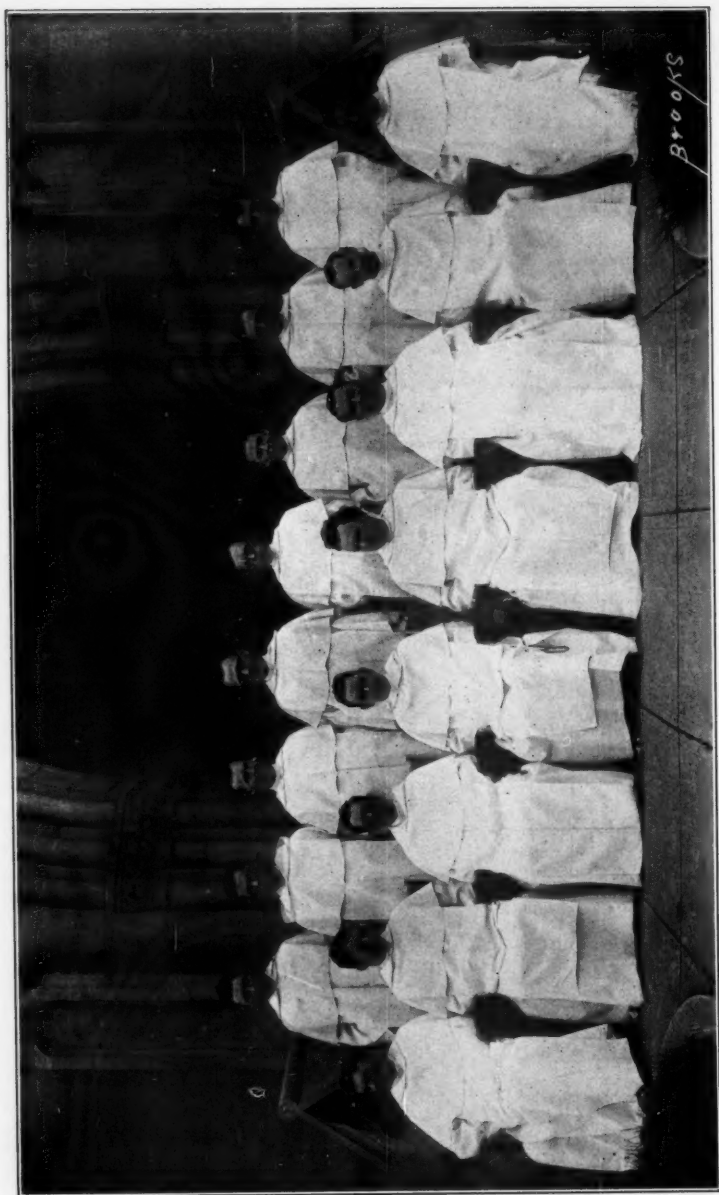
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J. M. J. D.





Ordination Class of 1928



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# DOMINICANA

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Vol. XIII

JUNE, 1923

No. 2

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## ORDINATIONS

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YOU have not chosen Me: but I have chosen you." These words appear in St. John's narrative of Our Blessed Saviour's farewell discourse to His disciples. They were uttered immediately after the Last Supper wherein Christ instituted the Sacrament of His Love and conferred on His Apostles that ineffable power to perpetuate in time the Sacrifice of the Cross; hence their significance is of peculiar importance on this auspicious occasion.

That man, howsoever exalted his station in life, should aspire to the sublime dignity of participating in the priesthood of Jesus Christ, is almost inconceivable. The tremendous powers, the terrifying responsibilities of the priestly office should overwhelm mere natural ambition, for the priest has an office denied to the angels of Heaven. How then is Christ's priesthood perpetuated on earth? St. Paul tells us: "Neither doth any man take the honor to himself, but he that is called by God, as Aaron was." That is why, year after year, increasing numbers of young men present themselves before the successors of the Apostles and assume obligations impossible of fulfillment by natural powers alone—because Christ has called them.

On June 21, fourteen sons of St. Dominic will respond to the call of the Master, and by the hands of Most Rev. Michael J. Curley, D. D., Archbishop of Baltimore, will be raised to the holy priesthood. The candidates are Reverend Brothers Antoninus Brady, Newark, N. J.; Vincent Lancot, Harbor Springs, Mich.; Francis Vollmer, Minneapolis, Minn.; Peter Bachand, Providence, R. I.; Augustine Skehan, New York City; Jerome Dewdney, Providence, R. I.; Bartholomew McGwin, Providence, R. I.; Cyril Dore, New Haven, Conn.; Joachim Bauer, Crystal Falls, Mich.; Hugh Hartnett, Buffalo, N. Y.; Louis Kelly, Minneapolis, Minn.; Celestine Rooney, Charlestown, Mass.; Dalmatius Marrin, Minneapolis, Minn.; and Andrew O'Donnell, Minneapolis, Minn. On this, their day of days, they will not be unmindful of their debt of gratitude to the many generous benefactors whose sacrifices have made possible the attainment of their sacred calling.

To their fellow-students of many happy years the Students of the House of Studies offer their hearty congratulations and sincere good wishes. And with the prayer that the labors of the newly chosen ones will be blessed with abundant fruit in the service of the Great Master, may the glorious achievements of their white-clad brethren who have gone before them prove an inspiration to new and continued endeavors.

## THE CEREMONIES OF ORDINATION OF A PRIEST

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BRO. MATTHEW M. HANLEY, O. P.



F we consider the sacred rites of ordination as a simple ceremony of investiture, we can find no other more solemn and more venerable: neither the imposing authority of great parliaments, nor the pomp of royal consecrations, nor even the majestic liturgy with which the priests of the Old Law were introduced into the temple and set apart for the service of Jehovah. And even if we should meet in human investitures much that would appeal to our senses, we shall see in them nothing to equal the mysterious and profound efficacy of the sacerdotal consecration."<sup>1</sup> Thus spoke the noted Dominican preacher Pere Monsabre and certainly anyone who has witnessed such an ordination ceremony must be struck with the thought that here indeed is a liturgical drama quite in keeping with the dignity of the office that is conferred. In bestowing this Order, the Church comes forth in all her splendor to raise mortal man to a dignity which none but an intelligence that is divine could have conceived. Full of this thought, she "would impress on us her sense of the majesty of the functions with which her priests are charged, by the character of the rite through which she conveys them. It is the longest of the ordination services, the most varied in its features, the most arresting in its tone, the most awful in its accompaniments." In perhaps no other way is the dignity of Christ's priesthood more forcefully brought home to us. *Alter Christus*—thus is the sublime office of the priest expressed, and if we would see God's ambassadors through the eyes of the Church, we must assist at the solemn rites by which the Christ communicates to His "other Christs" the office of His priesthood.

In the Apostolic Age, when the twelve went forth to preach Christ crucified and to spread the Church He had founded, almost immediately they found it necessary to choose from among the faithful worthy men to assist them and to carry on the ministry when they themselves should have followed the great Highpriest to the twelve

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<sup>1</sup> J. M. L. Monsabre, *Exposition du Dogme Catholique* (9th ed., Paris, 1901), XIV, 29.

seats prepared for them. We know from the Acts of the Apostles that the essential sign or ceremony of this setting apart was the imposition of hands. This was a sign of power or grace conferred, for when the Apostle Paul was chosen, with Barnabas, to instruct the Gentiles, the elders "fasting and praying and imposing hands upon them, sent them away." Throughout the ages, even to our own day, this imposition of hands has remained an essential part of the ceremony of ordination even though other parts have been added or changed. In order to view properly this impressive act of the liturgy, let us take our place in spirit at an ordination ceremony.

As the hour approaches, the procession enters the church, headed by the crucifix, symbol of the yoke which these "other Christs" have chosen to bear. The procession itself brings home to us the marvellous hierarchical system of the Church for immediately behind the cross-bearer walk the younger clerics—those who perhaps but yesterday forswore the honors of the world for the Lord Who is the portion of their inheritance; next come those to whom have been committed the duties attached to the minor orders and the subdiaconate. These, preceding the deacons, advance only as far as the entrance to the sanctuary, for as yet theirs is not the privilege of approaching the altar. The older priests, many of them alert and vigorous, some bent and feeble, all still clearly visualizing the day of their own sacerdotal consecration, escort into the sanctuary the deacons about to be ordained. Finally, in the place of honor, surrounded by his attendants, walks the venerable successor of the Apostles in whom resides not only the dignity of the priesthood, but also the power of communicating that dignity to others.

It was at the Last Supper that Jesus first gave to His disciples the priestly power as regards the principal act of their ministry, namely, the power to offer the Eucharistic sacrifice. Hence the Church, imitating her Founder, has chosen to confer the priesthood during the Holy Sacrifice of the Mass. It was the primitive custom of the Roman Church, at least from the fifth century, to hold ordinations in the night between Saturday of Ember Week and Sunday. The ceremonies took place about midnight and Sunday was usually far advanced before the ordination was completed so that the Mass of ordination was considered the Mass of the Sunday. In after years, these severe vigils were given up and the ordination Mass was anticipated on the morning of the Ember day. The Saturdays of the Ember weeks and the Saturdays preceding Passion Sunday and Easter are even now specified as the days on which ordinations are to be held, but very

frequently the prelate is allowed to choose another day, preferably a Sunday or Holy Day.

When the bishop has finished the Tract or Sequence of the Mass, he seats himself before the middle of the altar and those who are to be ordained are called forward. Long ago did they hearken to the call of the Master and now they hear the voice of His representative bidding them in His name, to advance. The archdeacon presents them testifying to their worthiness, but since, to use the metaphor of the liturgy, the success of a voyage depends in great part on the harmony existing between the captain and the passengers of the ship, the faithful are admonished to "freely disclose whatever you know of their conduct and morals, and what you think of their worthiness; and let your assent to their ordination be given because of their merit rather than through any partiality to them. If anyone, therefore, has anything against them, let him come forward and declare it in God's name and for God's sake; but let him be mindful of his own condition."

In this address to the people permitting them to make known defects which would exclude any candidate from the priesthood, we have a survival of the custom once existing in virtue of which the faithful elected and presented to the bishop the ministers of the church. This is not however to be understood in the sense of excluding the necessity of a call from God. In the Old Law, neither the judges, nor kings, nor the people could depute to the service of the altar one whom divine choice had not designated. If this was true for a figurative priesthood, how much more is it true "when there are no longer figures, when it is a question of continuing the saving ministry of the Universal Priest and of giving to Jesus Christ the living instruments of His sacerdotal power."<sup>2</sup>

The bishop next addresses the candidates pointing out to them the dignity of the priesthood and their obligation to "receive it worthily and discharge its functions in a praiseworthy manner." He thus exhorts them: "Let the sweet odor of your lives be the delight of the Church of Christ, that by your preaching and example you may build up the house, that is, the family of God; so that neither we who ordain you to so high an office, nor you who undertake it, may be condemned by God, but rather that both may be worthy of a reward."

Sublime indeed is such an office, weighty is their responsibility. To obtain the graces they require, there is need to use the greatest means the liturgy affords. While they prostrate themselves in token of humility, all the saints of Paradise are invoked on their behalf, patri-

<sup>2</sup> Monsabre, *op. cit.*, p. 14

archs, prophets, apostles, martyrs, confessors, virgins, and all the angels of heaven. To the usual Litany of the Saints, three special invocations are added that God may vouchsafe "to bless, sanctify and consecrate these elect."

The first of the triple imposition of hands next takes place. This imposition, the most important of the three according to most theologians, is made in silence—a silence which but accentuates the importance and solemnity of the action itself. Since on this day the candidates need the most copious graces, all the priests present likewise place their hands on the heads of the young Levites. And here we come to what is perhaps to the spectator the most impressive part of the ceremony. After the first imposition of hands, all the priests gather around the bishop before the altar and all hold their right hands extended over the candidates while the bishop prays "that God the Father Almighty may multiply His heavenly gifts on these His servants whom He has chosen for the office of the priesthood." As early as the sixth century this ceremony was prescribed and in it we have a striking indication of the unity and fraternal charity which should exist among the priests of God.

"Ask and you shall receive" was the command of our Lord. Well does the Church realize the needs of these young Levites today and so the ritual prescribes another prayer beseeching God to "pour out upon these Thy servants the blessing of the Holy Ghost and the power of priestly grace." Then follows a preface in which after recalling the manifold graces granted of old to Aaron and his sons, the priests of the Old Law and to the Apostles, the first priests of the New Dispensation, we ask the same helps for our infirmity and the bestowal of the dignity of the priesthood on these servants that they may be holy, prudent and just "that when they come to render an account of the stewardship entrusted to them, they may receive the reward of everlasting happiness."

Having thus invoked the aid of God, the bishop deems it fitting to confer on the candidates the insignia of their office. This he does by moving the stole from the left shoulder, placing it around the neck and crossing it over the breast—a very evident symbol of the yoke of Christ, as the accompanying words indicate, "Receive ye the yoke of the Lord; for His yoke is sweet and His burden light." The chasuble is then placed over the shoulders of the candidate. This is the characteristic vestment of the priest. It signifies charity—"Receive the priestly vestment, by which charity is signified"—since he who wears it consecrates the sacrament of charity, i. e. the Holy Eucharist.

Spiritual writers consider it a symbol also of protection, a spiritual suit of armor (the Latin *casula* means a little house), or of the yoke of obedience and the burden of the priesthood. The cross embroidered on the back weighs lightly on those shoulders now, but ere he is called to his reward, the burden of a heavier cross may often cause him pain and sorrow. Since the ceremony is still unfinished and the plenitude of priestly power still to be conferred, the chasuble is folded up to the shoulders in the back.

Before the next step, the bishop again turns our thoughts to heaven when, in one of the most beautiful prayers of the ceremony, he prays God to bestow upon these servants the favor of His blessing "that meditating on Thy law day and night, they may believe what they read, teach what they believe and practise what they teach. . . . And, on the day of the just and eternal judgment of God, may they, with conscience pure, with true faith, and full of the Holy Spirit, rise by stainless charity unto a perfect man, unto the measure of the age of the fullness of Christ: through the same Jesus Christ, Thy Son, our Lord."

Having thus petitioned God the Father, through the merits of God the Son, the bishop kneels and in a loud voice intones the invocation to the Holy Ghost *Veni, Creator Spiritus*. If the faithful have need of the aid of the seven-fold gifts of the Holy Spirit, how much more these who are soon to be endowed with the plenitude of sacerdotal power, power over the Body of Christ Himself. It was the Paraclete Who instilled into the first twelve priests the wisdom, zeal, piety and fortitude that enabled them to conquer a pagan world. In this hymn, used more frequently in the liturgy than any other except the *Te Deum*, we beg the same graces for these latest successors to the Christian priesthood and while the choir continues the hymn, the bishop again is seated and as the candidates kneel before him, he anoints the palms of their hands with the holy oils. Anointing with oil has from time immemorial signified strengthening, refreshing, healing, and these hands destined to touch things the most sacred, to beget God Himself sacramentally, must be consecrated and sanctified by the *spiritualis unctio*, the spiritual unction, of the Sanctifier. It is because of this anointing that when the sacrament of Extreme Unction is conferred on a priest, the hands are anointed on the backs instead of on the palms as with the faithful in general.

The hands are then bound together with a white cloth. From this we may see "that the priest is being dedicated to God not only in soul but in body. . . . The Church claims (as it were) those hands for



her own. Those hands, newly anointed, are to be kissed by the faithful after the ceremony . . . because the bishop in the name of the whole Church has prayed Almighty God to bless whatever these hands touch in benediction."<sup>3</sup>

At the beginning of the ordination ceremony, the bishop pointed out to the ordinands their duty to offer sacrifice in addition to blessing, governing and teaching the faithful. This power of sacrifice is now given to them by presenting to them a chalice containing wine and water, on which is placed a paten with an unconsecrated host. When the bishop is assured that the candidate is properly touching the sacred vessels, he says to each, "Receive the power to offer sacrifice to God and to celebrate Mass for the living and for the dead. In the name of the Lord. Amen." St Thomas holds that by the giving of the chalice the priestly character is imprinted on the soul of the priest.<sup>4</sup> The hands remain bound during this ceremony showing us the intimate connection between the grace signified by the oil of anointing and the chief office of the priest. The binding cloth is also considered as symbolizing the girdle of St. Paul with which the prophet Agabus bound his own hands and feet, foretelling the apprehension of Paul by the Jews. These successors of the Apostles in the priestly office may also one day be bound and delivered into the hands of their enemies to be subjected to insult and suffering, but the strengthening grace of the great Highpriest has not been given them in vain.

The Mass now proceeds and from the offertory on the newly ordained recite aloud in unison with the bishop the words of the Mass, so that the Mass is really celebrated by all together. This then is in truth their "first Mass." We have here a remnant of an ancient custom formerly prevailing in the Church according to which when a bishop celebrated, all the priests of the particular church celebrated with him as a manifestation of the unity of the Church and an indication that the Holy Sacrifice is offered, not for the celebrant only, but for all who assist.

After all have received Communion from the hands of the bishop, the communion prayer is recited, a prayer that must fill with joy the already overflowing hearts of these newest priests. The words of the prayer are none other than the words of the Master spoken during the touching farewell discourse to His disciples. "I will not now call you servants, but my friends because you have known all the things which

<sup>3</sup> Ronald A. Knox, *The Belief of Catholics* (London, 1927), p. 182.

<sup>4</sup> *Summa Theologica*, Suppl., q. 37, a. 5.

I have wrought in the midst of you. Alleluia. Receive in you the Holy Ghost, the Paraclete. He it is whom the Father will send you."

It was after His death and glorious resurrection that Christ gave to the Apostles the power to forgive sins. Now after the mystical shedding of Christ's blood has been accomplished in the Holy Sacrifice, the newly ordained, having made profession of faith, kneel before the bishop for the third imposition of hands and the reception of this power of remitting sins. The chasuble, which has remained folded during the entire ordination, is then let down for now the plenitude of priestly power is theirs. They are priests forever.

Since discipline and obedience are so necessary for the proper government of the Church, the ordained once more come forward and placing their hands between those of the bishop, promise fidelity and reverence to the ordinary. But this domination is one not of severity but one tempered by love and charity and so the bishop gives to each the kiss of peace saying, "The peace of the Lord be ever with thee."

After a special blessing and a final prayer for strength and grace for these young priests, the Mass is ended as usual with the Gospel of St. John. Perhaps nothing would be more fitting for may we not say of these "other Christs" what the Beloved Disciple wrote of the Christ, "as many as received him to them he gave power to become the sons of God?"





## THE GRAIL LEGEND

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BRO. BERNARDINE McCARTHY, O. P.



UT of the crucible of the Middle Ages there has emerged a store of legends and historical myths, interveined with that spirit peculiar to all distinctively medieval creations, the spirit of chivalry. This code of romantic knighthood was, after all, nothing more or less than the blossoming of the flower of Christianity in the barbarian hosts which mantled Europe from the Baltic to the Mediterranean and from the Dardanelles to the Frankish coast. They were inherently a violent, warring people, these invaders, and when the Church undertook to bridle and civilize them, she prudently forbore any attempt to remove from their savage, Northern hearts the love of battle and buffeting. Rather she sought to blend with their martial blood some of the pacific virtues of the Prince of Peace, sublimating their native ruggedness with elements of Christian charity and self-repression. How completely she executed her work is evidenced in the enthusiasm with which the Crusaders responded to her call to arms, and in the phenomenal growth and diffusion of the Military Orders. Tilting and tournaments went hand in hand with a high religious idealism, and frequently under the warrior's mail there beat the heart of a docile saint.

The literature which was created during these heroic times mirrors the temper and humor of the age. The songs of the troubadours and trouvères, the lays of the minnesingers and the minstrels, the romantic tales of Charlemagne, of Huon of Bordeaux or of Ogier the Dane, are built upon themes which pulse with the lifeblood of chivalry; and with the natural process of refinement which marks the development of such productions, these narratives were in time purified both in subject matter and in technique until they crystallized in the legends of the Holy Grail. At this advanced date, it is futile to seek a perfect reconstruction of the evolution and formation of that legend. So shadowy and indefinite are its earliest sources, so inextricably interwoven are the various versions which constitute the cycle of Grail narratives, that all efforts to unravel this tradition, strand by strand, are foredoomed to fall short of success. But a consideration of the

Grail legend as a creation typical of the men and the times which produced it, is not so unsatisfactory. Nor is it a re-treading of ground already minutely examined. As folklore, as literary masterpieces, as aesthetic creations and as a racial contribution, these works have been examined and analyzed time and again, but as a fabrication characteristic of the medieval times they have never been fully investigated.\*

Perhaps the legend is sufficiently well known to render any detailed exposition of it superfluous, but to obviate a misunderstanding of future references in these pages, it may be permitted to summarize it briefly. The cup from which Christ drank at the Last Supper came into the possession of Joseph of Arimathea, who caught in it some of the Blood which dripped from the wounds of the dying Savior. Some versions identify this vessel with the Chalice of the Eucharist while others fancy it the bowl from which Christ and His disciples ate the Paschal Supper in the Cenaculum. The distinction does not interest us here. When imprisoned by the Jews for his part in the burial of Christ, Joseph was miraculously sustained by the sacred vessel, and when he was liberated by Vespasian after forty-odd years of confinement, he carried it with him to England. Here it was an object of pilgrimage and veneration and was entrusted to the descendants of Joseph after his death, with an injunction to guard it faithfully. One of these guardians was wanting in purity and the holy vessel disappeared. It became a favorite object of quest by various knights, the most famous of whom are those of King Arthur's Round Table. Three of these, Galahad, Perceval and Bors, are supposed to have pursued the search successfully, while other famous figures, among whom Launcelot is the best known, are denied this good fortune because their lives were wanting in virtue. These details are common to most versions of the legend, but there are many variations in other points and even in some of those mentioned above, such as the absence of the character of Galahad, the confusion of Perceval with the Siegfried of early German and Celtic mythology, and others.

If we could reestablish the personality and environment of the men who inaugurated the Grail legend with the same certainty and detail with which we can realise the purposes and points of view of its three most recent sponsors, Wagner, Tennyson and Lowell, the veil of obscurity which surrounds the work might be dispelled. Wagner, for example, conceived his musical version of the legend while living at

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\* Mr. J. S. Tunison, in his volume, *The Graal Problem* (Cincinnati, 1904), suggests this aspect of the work and we are indebted to him for many of the facts found in this paper.

Munich under the aegis of Ludwig II, King of Bavaria. Previously, he had contemplated two other religious dramas, one on the life of Christ, the other dealing with Buddha. The first of these pieces was directly attributable to the influence of the strong rationalistic movement in Germany which followed the publication of Strauss' *Life of Jesus*. The drama of Buddha, on the other hand, was undoubtedly inspired by Schopenhauer's *The World as Will and Idea*, which, after a disastrous first edition, most of which was sold as waste paper, was reedited in 1844 and reached the zenith of its success in the next dozen years. But while living in Munich, still warm with medieval memories, and under the patronage of Ludwig, a Catholic sovereign, Wagner turned to the subject of the Grail and produced *Parsifal*. No such obvious relation of circumstance and environs can be offered with respect to the compositions of the pioneers in this legend. Their personal history is tantalizingly obscure. Indeed, in some instances even the date of their birth and death is a matter of hazard. But they were children of their century, and in the light of what we know of the times in which they lived, we can interpret their work.

The earliest known writer of this early Grail cycle is Chrestien of Troyes, who began his work in 1189 but left it unfinished when cut off by death two years later. Before his time French romancers had begun to develop the Grail idea, but Chrestien was the first to attempt a fusion of this Christian concept with the Perceval legend of knight-errantry already widely known in German and Celtic folklore. After his death, Chrestien's poem, *The Percival*, was continued by several French authors, who shaped an introduction to it and accomplished the commingling of the heathen and Christian elements more fully, albeit more clumsily. Sometime between the year of Chrestien's death, 1191, and the end of the century, Robert de Borron wrote a trilogy on the same subject, entitling the three parts, *Joseph d' Arimathie*, *Merlin and Perceval*. In this opus, of which less than the first two-thirds remains, the reconciliation of the Christian and pagan features was carried to greater perfection. Almost at the same time Walter Map or Mapes (1140-1208) composed his French prose romance, *Queste del Saint Graal*, which is marked by a subordination of the role of Perceval and a corresponding heightening of the Grail element. This version, and an anonymous prose interpretation entitled *Grand Saint Graal* which was produced at the same time, was followed shortly by Sir Thomas Malory's *Morte Arthure*, a work which parallels Map's so closely that some have declared it merely a free translation of the *Queste*. It remained for Wolfram von Eschenbach, a German,

writing fifty years after the first of the cycle appeared, and removed from his fellow legendists in race and allegiance, to create the greatest of these early Grail narratives, *Parzival*, and with his contribution the first cycle of the legend of the Grail was complete.

Historians of the Middle Ages and students of the literature of this epoch can establish no direct literary movement of which this cycle is the natural outcropping. The various works enumerated above are as unrelated to the *chansons de geste* which preceded them as they are to later publications such as the *Romance of Reynard the Fox* and the *Romance of the Rose*. They are explicable only as the impulsive creations of a period in which two stampeding ideas burgeoned and burst riotously into flower, *viz.*, a feeling of nationalism and a realization of religious values. A century of crusading, bringing the people of France into contact with the other races of Europe and the Orient, had afforded them a knowledge of the distinguishing characteristics and capacities of their nation. After the first spell of astonishment at the splendor and culture of the East had passed, the ambition to emulate and outshine was awakened in them. Add to this the broadening effect which the growth of educational institutions brought. In these budding universities, scholars from every section of Europe met and mingled, and from this interchange of history, of traditions and of literatures, these future French *littérateurs* learned the secrets of literary craft. Their own vernacular, when they came to examine it, they found sufficiently supple and ranging for any literary utility, and in the folklore of the Bretons, particularly in the Arthurian legends, with which they had long been familiar, they possessed the cadre and background for creations of the most ambitious cast.

Tracking down the religious element of their work, we find that the leaven of ecclesiasticism was permeating Europe with a vigor and thoroughness never before known. The prestige of the Papacy, which had been so notably advanced by Gregory VII in his conflict with Henry IV of Canossa fame, was given added splendor under Lotario de' Conti, who, as Innocent III, brought the papal power to a new level of honor and efficiency. A wholesome and wholesale asceticism, with signal stress on purity of life, was abroad in Europe, and its reflection is found in the chastity of mind and heart demanded in the successful questers of the Grail. Moreover, the Continent was constantly agitated by disputes, not necessarily confined to theologians, over the doctrines of the Real Presence and Transubstantiation. Almost every heretical sect which flourished at this time, Neo-Manichaeans, Bogomils, Tanchelinians, Cathari, Waldenses, Albigenses,

Lollards and others, posited among its errors a denial of the Real Presence of Christ in the Eucharist, while the dangerous tenets of Berengarius of Tours, all his life on the borderline of heresy, in their spread over Normandy, Anjou, Provence and Western Germany, made the doctrine of Transubstantiation almost as burning a question as the quarrels between the Emperors and the Papacy. Small wonder then that when these romancers set out to create a literature they instinctively included in their works the religious elements which we find incorporated in the Grail legend. Whether we consider their insertion of religious material in their productions as a gesture of loyalty to the Church or as a wish to enshrine current unorthodoxy, we cannot escape the conclusion that their mention of these controverted points was a result of the pressure of the times.

It is not to be supposed that this legend, saturated though it be with religious ideas and ideals, possesses any Catholic imprimatur. On the contrary, the tradition has, for very potent reasons, not merely continued to want ecclesiastical approbation, but has merited something of disapproval. There are three features, contained in almost all versions of the Grail legend, upon which the Church has frowned. In the first place, the tradition which recounts the existence of the Grail is based fundamentally upon the apocryphal *Gospel of Nicodemus*, sometimes called the *Acts of Pontius Pilate*, which more than seven centuries before had been stigmatized spurious by Pope Gelasius I. In the fragmentary ninth chapter of this book, Joseph of Arimathea's imprisonment by the Jew is related, and in the twelfth chapter a miraculous liberation is described. The popular beliefs which sprang up around the name of the nocturnal disciple were probably a filling-out of the defective ninth chapter. Whether the miraculous vessel which sustained Joseph be regarded as the Eucharistic cup or as a dish used in celebrating the Paschal Supper, the unorthodox feature remained unchanged. Similarly, the reference which some versions make to the lance with which Longinus pierced the side of Christ merely multiplies apocryphal material.

The second obnoxious element is the ridiculous character of many of the miracles and wonders attributed to the sacred vessel. At times, powers are ascribed to it which resemble more the tricks of heathen necromancers than divine favors. It is represented as choosing its knightly guardians, as providing rich and abundant food for those in whose keeping it was placed, and as performing other grotesqueries which so patently smack of superstition that the ecclesiastical *beneplacitum* is impossible. Finally, the legend credited the Briton Church

with a dignity and an authority scarcely less exalted than that of the Church of Rome. Some scholars have found this idea so pregnant with possibilities that they have constructed a hypothesis to show that Henry II, the first of the Plantagenets to reign in England, was the instigator of at least one of the Grail narratives, probably that of Walter Map. Henry, they point out, was ambitious. He had visions of an empire which only the present British crown holdings eclipse in extent and glory. The parallels which these students find between the roles of Launcelot and his son, Galahad, and those of Henry and his son, coupled with the strange similarity between the name of Galahad's mother, Elaine, and that of Henry's wife, Eleanor, are held up as evidence of this theory. Never too respectful of the Roman Church's authority, Henry would have been only too eager to make use of the weapon offered in the high rank attributed to the Church in Britain by this legend. Accordingly he endeavored to throw an historical glamor over his title and his family by identifying their history with the tales of King Arthur, whose tomb he conveniently discovered at Glastonbury. All this may or may not be true, but it is certain that Henry's dreams were shattered in the death of his son, and when the Papacy bore down upon him for the murder of Thomas à Becket, he submitted.

Perhaps if the Saracenic origin which some claim for this legend could be verified, the attitude of the Church would have further justification. Such a source is, however, highly improbable. Wolfran von Eschenbach is the prime patron of this notion, and although it is not now possible to refute directly his statement that he obtained the material for his *Parzival* from one Kyot, a Provençal jongleur, who, in turn said he found the story in an Arabian manuscript at Toledo, the whole sequence lacks corroboration and is open to question. The legend has such obvious connections with Celtic folklore that the Oriental phase is unnecessary. It appears, therefore, either that Kyot is a myth, invented by von Eschenbach, or, supposing Kyot an historical figure, that the manuscript in Toledo is a simon-pure fiction. In either event, the evidence is so unsatisfactory that the Eastern genesis has few supporters and cannot be considered as a serious factor in determining the adverse mind of the Church.

The modern versions of the legend which have attained the widest fame are those of Wagner and Tennyson, and though they lack the spice of originality they possess an elegance and symmetry not found in the earlier productions. Wagner's *Parsifal* has something of the true medieval tone and in many details his opera-poem resembles the



masterpiece of Wolfram von Eschenbach. Both these authors favored the Orientalism of the legend, Wolfram by referring it to an Eastern source and by inserting many allusions to Oriental features and customs, such as the Arabic names for the seven planets, Wagner by employing the chorus of magical flower maidens, a distinctly Oriental idea and by declaring the title *Parsifal* to be a combination of two Arabic words meaning Pure Fool. Von Eschenbach had rejected the notion that the Grail was a cup or a dish and had called it a *lapsit exillis*, which had been interpreted by some as *lapis herilis*, or stone of the Lord, by others as *lapis ex celis*, signifying stone from heaven. On this stone a dove is pictured depositing a Sacred Host annually on Good Friday. Wagner chose to return to the tradition which made the Grail a cup, but followed Wolfram in narrating the yearly visit of the dove. In versecraft, Wagner has indeed surpassed his model, for the musician was a splendid poet as well as a master of melodies, while Wolfram confessed himself no student of books, but a self-made scholar who garnered his knowledge in everything but the ordinary way. One of the greatest charms of Wagner's work is the acknowledged excellence of both his libretto and musical score, which harmonize to an unusual degree.

Just as Wagner followed the trail blazed by von Eschenbach, so Tennyson employed Sir Thomas Malory's *Morte Arthure* as a foundation for his *Idylls of the King*. Malory's version contains prose of a higher order and Tennyson has transformed it into genuine poetry. It is said that Milton had considered the possibilities of the Grail legend as the subject of an epic, but on second thought chose the Fall of Man which forms the basis of *Paradise Lost*. Perhaps Tennyson's admiration for the great Puritan poet induced him to take up the subject of the Grail, and it is certain that he too intended the work to be epical. Because it has not the dignity and breadth which belong to that type of poetry, and also because it contains too much romance, it has not been so judged by students of literature. Unlike Wagner, Tennyson did not recapture the medieval spirit of the legend and as a result the *Idylls* are an anachronism. The character of Galahad, for example, is so altered that he appears a medieval knight with a Victorian soul, and Victorian souls were insufferably prudish and unnatural. This transformation John Erskine carries to the point of absurdity in his recent iconoclastic novel, *Galahad*, wherein the Lily-knight becomes a prig of the first water, with none of the virtues and all the vices of Tennyson's creature. But the English laureate has popularized the legend, with English readers at least, and for that,

as well as for the exquisite poetry in which he has unfolded the story, we are everlastingly grateful. For the same reasons, Lowell's *Vision of Sir Launfal* deserves mention and praise. It is not an attempt to reproduce the Grail narrative in its original form, for as Lowell remarks in his Foreword, he has "enlarged the circle of competition in search for the miraculous cup in such a manner as to include, not only other persons than the heroes of the Round Table, but also a period of time subsequent to the supposed date of Arthur's reign." Nevertheless, the name of the knight whom Lowell pictures on the quest is a combination of the names Launcelot and Perceval, and Sir Launfal's failure to achieve his goal because he was not truly charitable reëchoes the vain efforts of those knights who, in earlier versions, lacked purity. Lowell's position, that he who shares with another in need celebrates the mysteries of the Eucharist, is certainly not Catholic, but for that matter neither is Tennyson's portrait of the infant who "smote himself into the bread." However, it seems unnecessary precision to condemn these non-Catholic authors for unorthodoxy in dealing with a narrative which the Church regards as no child of her teaching in origin or content.

The legend of the Grail, for all its defects in doctrinal matter, is still vitally attractive. The age of romance and chivalry did not disappear with the passing of battlemented castles and heroes who stalked about in iron. "The knights are dust, and their swords are rust," no doubt, but the noble qualities of which they are symbols will always be esteemed. And as long as devotion to an ideal, and perseverance, and that higher heroism which is self-sacrifice, are admired and practiced, the quest of the Grail will be understood, and being understood, will be acclaimed.





## THE PRIESTHOOD OF CHRIST

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BRO. ALEXIUS M. DRISCOLL, O. P.



HO can adequately describe the emotions of those whose privilege it has been to witness an ordination to the priesthood? What happiness, what sentiments of wonderment and awe was theirs! In the words of St. Ephrem: "O glorious miracle! O ineffable power! O tremendous mystery of the holy and sublime priesthood! On bended knees must I beg the grace to comprehend this celestial gift."<sup>1</sup> These are our sentiments, but from whence do they arise? They find their source in this, that whereas a mere man enters the sanctuary on ordination morning, an *Alter Christus*, another Christ returns. The sacrament of Holy Orders, imprinting a sacred character upon his soul, makes him a partaker of the priesthood of Christ. And being a member of this sacred priesthood he becomes another Christ, for Christ is our great High Priest. Our sentiments are based, then, on our faith which recognizes the priest as a participator of the priesthood of Christ.

Now, to appreciate the prerogatives of the *Alter Christus* we must know the *Christus*; to understand the dignity of the partaker, we must study what is participated; true knowledge of what the priesthood implies, postulates an appreciation for the priesthood of the Son of God. What then constitutes the priesthood of Christ? It consists in this, that Christ is a priest, a victim, a priest forever, a priest according to the order of Melchisedech.

Christ is a priest. "Having therefore a great High Priest that hath passed into the heavens, Jesus the Son of God."<sup>2</sup> St. Thomas tells us that *sacerdos* signifies *sacra dans*, that is, that the priest is one who offers sacred things. These sacred things which the priest gives are, first, the doctrines of faith and grace that he brings from God to man; secondly, prayer and sacrifice that he brings from man to God.<sup>3</sup> These being the offices of the priest, Christ is manifestly the priest

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<sup>1</sup> Oratio de Sacerdotio.

<sup>2</sup> Hebrews, iv, 14.

<sup>3</sup> St. Thomas, *Summa Theologica*, 1a, q. 22, a. 1.

preëminent. He is the way, the truth and the life, the light of the world, and at His coming all other teachers of mankind fade into insignificance. He is, moreover, the font and source of all grace. St. John says of Christ that He is "full of grace and truth—and of His fulness we all have received."<sup>4</sup> Christ is the head of the mystical body, the Church, and His own sanctifying grace is participated by us, in that we are members of His mystical body. Hence, from God, Christ brings to us grace and truth. Again, not only as God but as a member of the human race He offers a sacrifice; not indeed, the spotless lamb of the ancients, but His own Most Precious Blood. Such a sacrifice was the prayer of prayers of the human family. Thus, Christ brings to God, prayer and sacrifice.

Being a true priest, Christ is a true mediator between God and man. Indeed, He is the one true mediator, for His mediatorial office is unique. "For there is one God and one mediator of God and men, the man Jesus Christ who gave himself a redemption for all."<sup>5</sup> He alone could reconcile God and man by a perfect satisfaction. His is the mediatorship of redemption. The *Alter Christus*, on the other hand, is a mediator, only in so far as he disposes man for this redemption by administering the means the great High Priest has given him, only in so far as he is the minister of the one true mediator.<sup>6</sup> The unique character of Christ's mediatorial office is also seen in the interpretation which is ordinarily given the word "mediator." According to the common acceptance, a mediator is one who is an arbiter between two adverse parties, whose office it is to bring about harmony between the two disputants, he, the mediator, being *distinct* from the parties to be reconciled. If, for example, two men quarrel, the third disinterested party who reconciles them is the mediator. But Christ is not distinct from both parties, God and man. He possesses a perfect divine nature, a perfect human nature, He is God-man, the two natures being united in the one Divine Person.

Since he is both God and man, how can He in any sense be a medium between the two? Christ can be, and is, a mediator in that He is God-man. If He were God alone, Christ could not be distinguished from God, if he were man alone he could not be distinguished from men. But, Christ is God-man. His human nature distinguishes Him from God, makes Him a member of our human family; His divine nature separates Him from mankind, places Him

<sup>4</sup> John, i, 14-16.

<sup>5</sup> I Timothy, ii, 5-6.

<sup>6</sup> St. Thomas, *op. cit.* 1a, q. 26, a. 1.

above all men. Thus He is constituted by nature a medium between the two. And because He is not man alone, His priestly mediatorship, His giving of the *sacra*, assumes an infinite merit and effects a conciliatory union of God and man.<sup>7</sup>

We now come to the second element in the divine priesthood—Christ is not only priest but victim as well. He it is who offers, He it is who is offered. "Christ also hath loved us and hath delivered himself for us, an oblation and a victim to God."<sup>8</sup> He sacrifices, and thus He is a priest. He is sacrificed by His own free will and thus He is a victim, a sacrifice. Again, Saint Thomas tells us that "whatever is offered to God in order to raise man's spirit to Him may be called a sacrifice." Christ by His death raises man to God by blotting out man's sins, for, "He was delivered up for our sins;" He raises man to God by preserving him in the state of grace, and finally by uniting him to God in heaven. It follows then, that Christ is truly a sacrifice, a perfect victim.<sup>9</sup>

The Fathers of the Council of Trent teach that the priesthood and sacrifice are so united by the ordination of God that they coexist in every law. This union is present in a preëminent degree in the priesthood of Christ for He is both priest and victim. And when He offers Himself a victim for our sins He is doing that which his priestly title implies, He is offering that which is most sacred. It is in the offering of this sacrifice that the *Alter Christus* becomes most intimately united to his High Priest. For it is Christ who "offers the sacrifice of the Mass through the priest, who is His representative and not merely His successor in the priesthood. Hence it is that the priest assuming the person of Christ at the consecration, does not say, 'This is the body of Christ'; but, 'This is My body.'"<sup>10</sup> Thus, in the sacrifice of the Mass the priest becomes, as it were, a victim with his High Priest.

The priesthood of Christ is eternal. The Royal Psalmist had foretold its unending duration when he prophesied: "The Lord hath sworn and he will not repent, Thou art a priest forever."<sup>11</sup> This priesthood is not eternal in the sense that the sacrifice it connotes will exist forever, for, "Christ was offered once to exhaust the sins of many—by one oblation he hath perfected forever them that are sanctified."<sup>12</sup> The Prince of Priests through the ministry of His vicars

<sup>7</sup> St. Thomas, *op. cit.* 1a, q. 26, a. 2.

<sup>8</sup> Eph., v, 2.

<sup>9</sup> St. Thomas, *op. cit.* 1a, q. 22, a. 2.

<sup>10</sup> Wilmers, S. J. *Handbook of Christian Religion*, (3d ed., New York, 1891), p. 345.

<sup>11</sup> Psalm cix, 4.

<sup>12</sup> Hebrews, ix, 28; x, 14.

will offer a clean oblation, a continuation of the sacrifice of the cross, until time is no more. But in heaven the Eucharistic sacrifice will cease, for immolation and the Eucharistic species must give way to Christ's eternal glory and our own beatific vision. But the priesthood of Christ is eternal because Christ Himself is eternal, and because the heaven it gains for us is as immutable as God.<sup>13</sup> St. Paul expresses these thoughts when he writes: "But this (priest), for that he continueth forever, hath an everlasting priesthood—and being consummated, he became to all that obey him, the cause of eternal salvation."<sup>14</sup>

Finally, the priesthood of Christ is according to the order of Melchisedech. We frequently see the inscription: "Thou art a priest forever according to the order of Melchisedech." As we have noted above, the prophet David first annunciated it, and the Apostle in his epistle to the Hebrews frequently applies the prophecy to Christ. What is its signification? Saint Paul gives us this explanation: "For this Melchisedech was king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him. To whom also Abraham divided the tithes of all: who first indeed by interpretation, is king of justice, and then also king of Salem, that is, king of peace. Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God continueth a priest forever."<sup>15</sup> In Genesis we read: "But Melchisedech the king of Salem bringing forth bread and wine, for he was a priest of the most high God, blessed him (Abraham)."<sup>16</sup>

In these two citations Christ and His priesthood are prefigured by Melchisedech, a priest of the old law and because of this prefiguration the sacerdotal office of Christ and His priests is said to be according to the order of Melchisedech.

The superiority of Christ's priesthood over the Levitical order is prefigured in the fact that Abraham, the forbear of Levi, gave tithes to Melchisedech and was blessed by him. For, as Saint Paul points out, it is the superior who receives tithes and blesses. Again, the name Melchisedech signifies king of justice; and king of Salem is interpreted king of peace. These titles belong to Christ in a special manner for He is referred to in Sacred Scripture as the Prince of

<sup>13</sup> Hugon, O. P. *Tractatus Dogmatici* (5th ed., Paris, 1927), II, 628. This work contains an excellent commentary on St. Thomas' doctrine of the priesthood of Christ.

<sup>14</sup> Hebrews, vii, 24; v. 9.

<sup>15</sup> Hebrews, vii, 1-3.

<sup>16</sup> Genesis, xiv, 18.

Peace and just. The eternity of Christ and His priesthood is pre-figured by Melchisedech in that Sacred Scripture says nothing of the king's parentage, birth or death. He appears in Genesis and then vanishes. Abstracted from the things of time Melchisedech is, as it were, eternal, and thus he is a type of Christ the eternal priest. Finally, Melchisedech offered, not the sacrifice of animals as did the order of Levi, but bread and wine, the matter used by Christ in the sacrificial service of the New Law.

This is the priesthood of the Son of God—a priest and victim, a priest eternal according to the order of Melchisedech. This is the priesthood of Him who “is not entered into the holies made with hands, the patterns of the true, but into heaven itself that he may appear now in the presence of God for us.”<sup>17</sup>

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<sup>17</sup> Hebrews, ix, 24.



## BEHAVIORISM

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BRO. STEPHEN MCGONAGLE, O. P.



BEHAVIORISM is a science, with philosophic tendencies, taking human behavior as its subject matter, and having the avowed purpose of seeking to control and predict this behavior. It is a subject which engrosses the minds of many today. Hardly a book on psychology or philosophy is published which does not contain a criticism, favorable or otherwise, of the behavioristic position. It is the behaviorist, who, by his attacks on the traditional psychology and by his attitudes and assumptions, provokes much of the discussion in the different schools of philosophic thought.

The behaviorist is, by implication and viewpoint, incapable of sympathy with introspectional psychology; he prefers the cold and scientific formulae of mathematics and physics. In his hands, psychology becomes an objective branch of natural science. Everything that receives attention is immediate, evident, unequivocal and objectively observable. The hypothesis of a soul or mind, is replaced by that of a bodily organism operating on mechanical or physical principles. There is no study of mental phenomena, for the mental states are either ignored or considered as material states. All explanation of human conduct is made in terms of stimulus and response, and no interpretation is permitted in terms of consciousness. Any appeal to consciousness is rejected, as well as any metaphysical or philosophical element, because they are not tangible and not capable of being objectively observed.

Behavioristic psychology includes a three-fold course of study and observation, namely a neuro-physiological study of the bodily organism, an observation of the responses or activity of this organism, and an examination into the specific stimuli to which the organism reacts. Thus, for the behaviorist, the individual is but a reaction mass, a mechanical organism without soul, mind, intellect, or will, but in either stead possessing two attributes, hereditary structure and acquired habits. The behaviorist consigns to these attributes every instance of human activity, which means that there are two modes of action, namely structural activity, and learned or acquired activity. According

to the behaviorist this activity may not be labeled either conscious or unconscious; it must be termed simply the response to stimulus. These modes of activity are either implicit or explicit.<sup>1</sup> Explicit hereditary responses are the observable instinctive and emotional reactions, as sneezing, fear, etc., while the implicit responses are the internal secretions and glandular activity. Thought, thinking, language habits, and the systems of conditioned reflexes are considered as implicit acquired responses, and play activity as explicit.

The behaviorist demands that philosophy be taken out of psychology and then turns his own system into a materialist philosophy. He condemns general ideas as empty abstractions and then illogically declares that all events are mechanically explicable. He makes two unjustifiable assumptions, namely that all human activity is fundamentally mechanical in principle, and that mechanistic psychology is able to give an adequate and intelligible account of human behavior. All of his terms are selected from physiology, biology, and physics; expressions like "stimulus and response," and "reflex action," and "behavior," and "adjustment" are used.

All the actions of the individual are looked upon as an adjustment to a stimulus received, or as a readjustment to a new environment. The behaviorist enters the maternity ward and notes the stimuli to which the infant at birth is forced to respond, and the responses to these, such as breathing and heart beat. He notes the variation in each. He sees no inheritance of capacity, talent, genius, and mental characteristics not dependent upon structure.<sup>2</sup> He studies the birth equipment of infants and decides that "Differences in structure and differences in early training will account for all differences in later behavior."<sup>3</sup> He concludes that mathematical ability, musical ability, mental powers, and others are the result of early environment. He proclaims that healthy infants without structural defects, glandular diseases, insanity and the like may, by early training, be converted into doctors, lawyers, and merchants; and this, irrespective of their lineage.<sup>4</sup> He draws attention to the evils of engendering the wrong responses in a child, like fear and jealous reactions, in order to control the child's behavior. He warns of the sexual and immoral tendencies that may be implanted by the unwise actions of ignorant and evil parents.

<sup>1</sup> J. B. Watson, *Psychology from the Standpoint of the Behaviorist*. (Phila., 1919). Pp. 14 and 194.

<sup>2</sup> *Psychologies of 1925*. (Worcester, 1927), p. 1 ff.

<sup>3</sup> *Ibid.*, p. 6.

<sup>4</sup> *Ibid.*, p. 10.



Then as a result of too much observation and too little introspection, he transgresses against himself. Since he can objectively observe nothing but behavior, he regards all else—consciousness, intellect, purpose, instinct—as nothing but idle speculation. Mind is matter, or it does not exist; the intellect is a non-entity, and thought, the involuntary vibration of the vocal cords. Instinct is made a reflex action, and personality, everything predicated of the individual. A mechanical basis is declared for everything—for mentality, thought, habit, and personality; and thus behaviorism graduates into a materialist philosophy.

Like most aspects of philosophy attracting the attention of man, behaviorism had an early beginning, its tenets being expressed, in principle at least, by Democritus and the Greek atomists. Greek atomism was featured by a mechanistic interpretation of nature and the rejection of animism and of all theoretical notions of the intellect and free will opposed to the materialist view.<sup>5</sup> Later on in Europe, Galileo, Descartes, and others, accepted the positive teachings of Greek atomism as the only explanation of material things, i. e., that all events are mechanically explicable. Having revived the physics of Democritus, Descartes put forward the view that the animal is a machine, and life but a mere mechanical process. Behaviorism was again foreshadowed by Spencer in his dogma of evolution, holding that all phenomena, mental and physical, must be explained by a mechanical interpretation. More immediately, however, behaviorism is indebted to Bechterew, Pavlov, and to the tropistic studies of Loeb and others. Today, the popular exponent of behaviorism is Doctor John Broadus Watson of Johns Hopkins University.

To compare behaviorism with traditional psychology is difficult, not by reason of showing wherein they differ, but in respect of indicating points of resemblance. The first question that should be settled is the subject matter of each, the chief methods employed, and the aims, results, and attempted explanations. Watson defines psychology as "That division of natural science which takes human activity and conduct as its subject matter."<sup>6</sup> But for Watson there is no place in the study of human activity for mental states and so on: "He (the student) is not confronted with definitions of 'consciousness,' 'sensation,' or of 'image,' 'perception,' and the like."<sup>7</sup> His definition thus carries two implications: (1) that psychology deals only with what is observable,

<sup>5</sup> E. C. Wilm, *The Theories of Instinct*. (New Haven, 1925), p. 14.

<sup>6</sup> *op. cit.*, p. 1.

<sup>7</sup> *Ibid.*, p. viii.



i. e., with what can be noted by the photographic plate or stop watch, and (2) that consciousness is not observable, and hence, meaningless. The behaviorist has thus at the outset a complete set of taboos, namely the soul, intelligence, free will, sensations and anything that might smack of introspection; which assumption tends to hamper his progress and that of psychology in general. To the scholastic, the analysis of these faculties and functions is necessary and essential for a complete psychological study of man. Mercier writes: "And following Aristotle we look upon the human soul as the first principle, in virtue of which we are alive, sentient, and rational."<sup>8</sup> Saint Thomas, in his *Summa Theologica* states: "In the first place we shall consider those things which pertain to the essence of the soul; secondly, those things which pertain to its powers or faculties; and thirdly, those things which pertain to its operation."<sup>9</sup>

All psychological study is followed within the same confines and has a common object—the operations of the individual. Both the behaviorist and the scholastic observe habits, actions, the processes involved, the sequence of cause and effect, stimulus and response. But behaviorism denies all the data secured from introspectively observable facts, limits itself to the objective method, and is thus restricted to the observation of muscular and glandular activity, and of stimulus and response. Behavioristic study is from without; concentration is directed to the organs of the body which are more intimately connected with conscious life, namely the sense organs and the nervous system. Ideas are sought as to the way in which behavior may be controlled by carefully scrutinizing these organs. From this study of structure and behavior, an attempt is made to understand the connection between mental life and muscular activity, but without any direct testimony being sought, or accepted, from individuals about their mental processes. Not so the scholastic, who takes over the lessons he has learned from logic, namely observation and introspection, induction and deduction, experiment and hypothesis, analysis and synthesis. Behaviorism clings to the objective method alone and discards introspection as a stumbling block, while the scholastic combines the two. Introspection has its difficulties, but the objective method by itself is barren; the one must supplement the other. The study of human activity demands that consciousness be taken into account, that is, that introspection be employed, for then only can human conduct be explained. We observe states of consciousness by the subjective or

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<sup>8</sup> *Manual of Modern Scholastic Philosophy*. (2nd ed., London, p. 162).

<sup>9</sup> Ia, q. 75.

introspective method, that is, by turning the mind in upon itself. The utility of the objective method consists in suggestion and corroboration; it studies only phenomena apprehended through the external senses. For the value of the two methods it is only necessary to compare the progress made in the study of animals, where the objective method alone is possible, with the progress made in psychological study of man.

The three fundamental errors of behaviorism are, according to Morton Prince, (1) "In confining themselves to only one method of observation and experimentation," (2) "The denial of consciousness as cause of bodily reactions," and (3) "That behavior can be today completely explained in terms of the correlated neural and other bodily processes alone."<sup>10</sup> Consciousness is a mental state or act, by which the subject perceives his experiences, by which he is aware of his states of feeling and of the operations of his external senses, and also by which he distinguishes and compares them. The behaviorist does not deny that mental states exist, he simply ignores them. To him, consciousness is merely a useless by-product of the soul theory. He believes that mental states cannot be defined, terms them a *flatus voci*, and considers that they are not realities but manifestations of something else, that is, that they are in reality material states and, at the most, psychical categories always reducible to material. Such being the case, every instance of human conduct would be merely a mechanical, reflex response to a sensory stimulus; only those sensible movements constituting external behavior would be worthy of note; and their interpretation, therefore, should be contained in terms borrowed from the organic sciences.

The scholastic, with his common sense philosophy, asks why this behavior of man should appear to be purposive and anything but mechanistic. Also, the scholastic objects, such a theory implies that all processes in the world are fundamentally mechanistic and physical, that it makes human behavior mechanistic, strictly determined and necessary, and therefore able to be foretold with accuracy; all of which experience contradicts.

Almost without exception philosophers have sought the explanation of man's behavior in consciousness, for man is a rational animal and works with an end in view. This is the attitude of the scholastic. He contends that bodily reactions and emotional states are unintelligible without consciousness. He proclaims that mind is not material, nor matter mental; that the mental process cannot be the effect of a cere-

<sup>10</sup> *Psychologies of 1925*. (Worcester, 1927), pp. 202, 204, 206.

bral process. Mind is not to be identified with brain; consciousness depends in some degree upon the brain and goes with it, but it is always distinct from the brain even though it shares the brain's vicissitudes. So consciousness cannot be a biological entity, such as an organism, nor an organism reacting to its environment, such as is the brain. Common-sense philosophy recognizes that consciousness, through which the subject is aware of his desires, likes and dislikes, feelings and impulses, does directly and immediately influence our behavior. Prince, treating the question, writes: "Any psychology that does not recognize that consciousness is a cause of our actions, will be treated as nonsense and will never be accepted or seriously considered by common-sense people."<sup>11</sup> Most psychologists admit that consciousness influences behavior, though in what manner is disputed. Philosophy demands that an action be explained by the placing of at least the proximate causes, and to merely designate the stimulus which has aroused the response is insufficient, since the stimulus is not the complete cause of the response. Woodworth<sup>12</sup> points out that the terms stimulus and response, cause and effect, are not interchangeable, since the relations involved are diverse. The same stimulus on diverse occasions may give rise to diverse responses, just as an unsavory cheese tickles the palate of one, and in another calls forth a feeling of repugnance; or it may reveal more energy in the response than was called for in the stimulus. Without consciousness, how can the act of one who drops a dollar bill in a beggar's cup and accepts a five-cent pencil, be adequately explained? So, consciousness must be taken as an indisputable fact, and the contrary assumption destroys not only psychology but the sciences as well.

Scholasticism has always been in opposition to determinism, materialism, and mechanism, and by all of these, behaviorism is completely enslaved. Determinism views every event as a necessary, unavoidable result of antecedent conditions, and makes all behavior, which otherwise appears purposive, nothing more than a mechanical expression of previous environment. Materialism acclaims matter as the only reality, and mechanism interprets all events, processes, and thought according to mathematical formulae. With such assumptions, behaviorism proceeds to describe thought as "implicit habit responses," or as "conditioned reflexes." So thought is regulated by, and dependent upon, the establishing of conditioned reflexes; and indirectly the substantiality and spirituality of the soul is denied. Such thought can

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<sup>11</sup> *Ibid.*, p. 203.

<sup>12</sup> *Ibid.*, p. 122.

be nothing more than a highly integrated bodily process, an act which must be placed in the class of other muscular activities and neural responses. Doctor Watson lists thought among the implicit language habits: "Thought is the action of language mechanisms;"<sup>13</sup> which means for the behaviorist that thought is identified with the bodily processes required for language, i. e., with the muscular activity of the organism involved, such as movements of the diaphragm. He holds the view that a thought belongs to the same category as the act to which it gives issue; "Yet many scientists balk at admitting that thoughts of justice, mercy, and sympathy belong in the same category,"<sup>14</sup> i. e., in the same category to which explicit bodily acts of justice, mercy and sympathy belong. Father Gredt, O. S. B. writing in opposition to the materialistic view, says: "Immateriality is the foundation of cognition, the formal constituent of the cognoscitive faculty and of thought itself. . . . The reception and immaterial possession of thought is something entirely *sui generis*, and fully superior to the order of mechanical, physical, and chemical forces, and to the entire vegetative order. . . . Objects which in nature have physical existence, accept a psychical (immaterial) existence in thought."<sup>15</sup> The immaterial constitution of abstract thought is, according to Saint Thomas, beyond the powers of a bodily organ: "There is, therefore, a certain operation of the soul which so far exceeds corporeal nature that it cannot be exercised by a corporeal organ,"<sup>16</sup> and this operation is the means for comprehending the material and spatial world, and the material aspects and expressions of life, since consciousness is limited to the direct apprehension of life. Thought is a mode of comprehending material states and activities, but to identify thought with the activity of the organism is materialism, while to endow muscular activity with thought is panpsychism.

In the behavioristic program of study and observation, instinct has no place unless it be for negation and criticism. "There are then for us no instincts; we no longer need the term in psychology."<sup>17</sup> Any mental characteristic, or special ability, is admitted in so far as it is based upon structure, as, for example, the throat formation of a contralto, or the long slender fingers of an artist; but any unlearned activity of so complicated a nature as an instinct is denied. Unlearned activity of man and beast is explained by

<sup>13</sup> *op. cit.*, p. 316.

<sup>14</sup> *Ibid.*, p. 324.

<sup>15</sup> *Elementa Philosophiae*. (3rd ed., Freiburg, 1921), nn. 410, 407, 221.

<sup>16</sup> *Summa Theologica*, Ia, q. 78, a. 1.

<sup>17</sup> *Psychologies of 1925*. (Worcester, 1927), p. 1.

attributing it to structural formation in accordance with which it must act until learning and a new environment have exerted a release from this structural slavery. The concept is not new, and has been gaining ground since the days when Herbert Spencer identified reason and instinct, mind and life. Mr. Watson insists that our unlearned behavior can be explained after the same fashion in which we render the actions of the boomerang intelligible, that is, according to structure and the laws of physics: "If we need no mysterious way (i. e., by means of instincts) of accounting for the motion of the boomerang; if the laws of physics will account for its motions—cannot psychology see in this a much needed lesson in simplicity?"<sup>18</sup> The assumption that there exists no behavior which is not based on inherited structure or upon the individual's own experience and environment, reduces what is known as instinctive action to the level of physical responses mechanically determined by the organism. The description of instinct as a "chain of reflexes," or a "compound reflex" working through a team of neurones, is contrary to scholastic reasoning and subversive of fact as well. To interpret actions that are instinctive, scholasticism relies neither upon the "Inherited Habit" (lapsed intelligence) theory of Lamarck and the Lamarckians, nor upon the "Natural Selection" theory of Darwin, but upon philosophical principles drawn from the unlearned and purposive activity in animals and man. In other words, there is a necessity for recognizing some principle which will explain those actions which are performed without concomitant consciousness and without learning, and which sometimes subserve neither the propagation of the race nor the preservation of the individual. Structural formation is always essential, but far too insufficient by itself to explain the great variability of instinct. Instincts, therefore, cannot be identified with the setting in motion of a team of neurones, nor with habit, for instinctive action is too fundamentally different from habit-behavior. Structural formation gives no clue as to why instincts differ when the organism remains the same, e. g., in the different patterns of the webs of spiders and the nests of birds, nor does it explain why diverse organisms should have the same instinct, as the migratory instinct in birds, fishes, and animals. From the scholastic viewpoint, instinctive action is purposive in function and probably able to be modified through heredity, and the char-

<sup>18</sup> *Ibid.*, p. 13.

acteristics of this action are attributable to the Author of nature alone.

Education for the behaviorist becomes, as a result of his tenets, pure animal training. Since all behavior is to consist in response to stimuli, that is, in the reaction of muscles and glands to nervous impulses which have their origin in the sense organs, while habits are the adaptation of an individual to the environment which surrounds him; and since personality is but the result of this environment and thought but a part of the bodily process; then habit-formation becomes learning, and learning becomes education. Habits are the acquired processes of man and animals. The nervous tissue is the basis upon which the environment forms the habits. Stimuli is the physiological term used for simple factors, e. g., rays of light. When the factors are social or educational, and therefore complex, the stimulus is termed an environment. And when the stimulus becomes complex, the response becomes the behavior of the organism, or, as it is termed, an act or adaptation to environment. Thus the behaviorist educator chooses the environmental factors with which he wishes to organize the nervous tissue, such as placing a sword in the hands of a small boy. He then chains a certain response to a particular stimulus (sword practice), so that a system of desired responses (sword thrusts) will be regularly forthcoming when the definite stimuli are provided.<sup>19</sup> In this manner, education is made to consist of the acquired systems of responses or modes of habits. Such education rests falsely upon the supposition that the mind is the product of environment. As a scientific theory it has its experimental value; but it is false when taken as a description of actuality, since education is conceded to have cultural merits and not to be merely a means of efficiency, prosperity, and bodily health. Learning is thus reduced by the behaviorist to efficiency and to the perfection of habit response, while personal development and human excellency are ignored. Such standardization and stereotyped habit responses render a man capable in certain situations, but leave his character and cultural assets undeveloped. The aim of education should be to equip the individual with a set of trustworthy principles and beliefs which will serve him well through life. And principles are but leading ideas, for, according to Saint Thomas, ideas are the principles of thought,<sup>20</sup> and habits are the preparation for action.<sup>21</sup>

<sup>19</sup> *Ibid.*, pp. 2 and 10.

<sup>20</sup> *Summa Theologica*, Ia, q. 15, a. 3.

<sup>21</sup> *Ibid.*, Ia 2ae, q. 49, a. 3.



To conclude, behaviorism begins as a science, but ends as a philosophy. By its own definition it is a branch of natural science, and naturalistic psychology tends to mechanistic psychology as its logical consequent. The behaviorist or naturalistic psychologist conceives of everything within nature as controlled by natural laws. He refuses to conceive of any self-directing entity such as the soul or consciousness. He thus, inevitably, takes over the mechanistic view, which either denies any influence to consciousness, or else denies its existence. The point of disagreement between behaviorism and scholasticism, or any purposive psychology, is thus complete and fundamental. In psychology, no difference can be more fundamental than contradictory views as to the essential nature of human behavior and the ultimate sources of human conduct. The merits of behaviorism lie in the presentation of scientific physiological facts, and in a pragmatic and utilitarian advocacy of bodily health. As a philosophy, behaviorism is false. When behaviorism decides that man has no powers of personal choice, no measure of self-determination, and that man's instinctive consciousness of a freedom from mechanical and physical control is a delusion, then behaviorism specifies why, as a philosophy, it will never be accepted.



## SIN IN THE STATE OF INNOCENCE

BRO. BARTHOLOMEW McGWIN, O. P.



T. THOMAS, in his tract on the Production of Man,<sup>1</sup> gives us an idea of what our condition while on earth would have been like, if our first parents had remained faithful. Before considering the phase which we have chosen to treat of in this paper, namely, our condition with regard to righteousness, we might note that, among men in the state of innocence, there would have been a certain amount of inequality, but this inequality would in no way imply imperfection in any individual.<sup>2</sup> The reason for this inequality lies in the fact, as St. Thomas notes, that "man worked not of necessity, but of his own free-will, by virtue of which man can apply himself, more or less, to action, desire, or knowledge; hence some would have made greater advance in virtue and knowledge than others. There might also have been bodily disparity. For the human body was not entirely exempt from the laws of nature, so as not to receive from exterior sources more or less advantage and help. . . . So we may say that . . . some would have been born more robust in body than others, and also greater, and more beautiful, and in all ways better disposed; so that, however, in those who were thus surpassed, there would have been no defect or fault either in soul or body."<sup>3</sup>

The cause of this inequality could be either on the part of God, inasmuch as "He would exalt some above others; so that the beauty of order would the more shine forth among men," or "on the part of nature as above described, without any defect of nature."<sup>4</sup>

With this short and incomplete summary of the condition of man with regard to knowledge and his body, we will now consider man's condition with regard to righteousness. St. Thomas

<sup>1</sup> *Summa Theologica*, Ia, qq. 90 to 101.

<sup>2</sup> Ia, q. 96, a. 3.

<sup>3</sup> *ibid.*

<sup>4</sup> *ibid.*, ad 3m.



teaches<sup>5</sup> that man born in the state of innocence would have been born in the state of grace. This grace, however, would not have been natural to him, but would have been conferred on man, by God, as soon as he had received a rational soul. For grace was not natural even to Adam, but was a supernatural gift. St. Thomas points this out when he says: "The very rectitude of the primitive state, wherewith man was endowed by God, seems to require that . . . he was created in grace. . . . For this rectitude consisted in his reason being subject to God, the lower powers to reason, and the body to the soul; and the first subjection was the cause of both the second and the third; since while reason was subject to God, the lower powers remained subject to reason. . . . It is clear that such a subjection . . . was not from nature; otherwise it would have remained after sin; since even in the demons the natural gifts remained after sin."<sup>6</sup>

We well know that this subjection did not remain after the fall, for as St. Augustine says: "As soon as they . . . forfeited Divine grace, they were ashamed of their nakedness, for they felt the impulse of disobedience in the flesh, as though it were a punishment corresponding to their own disobedience."<sup>7</sup> Thus as soon as man lost grace the flesh refused to obey the soul, and from this St. Thomas concludes: "We may gather that the inferior powers were subjected to the soul through grace existing therein." Thus having shown the necessity for grace in the primitive state, St. Thomas concludes: "This grace, however, would not have been natural, for it would not have been transfused by virtue of the semen; but would have been conferred on man immediately on his receiving a rational soul."<sup>8</sup>

Thus having seen that man would have been created in grace, that his reason would have been subject to God, the lower faculties to the reason and the body to the soul, we next inquire whether in such a state man could have sinned. Many of us have an idea, that if Adam had not sinned, sin would never have been committed by his descendents, or what is more, it would not have been possible for man to sin. This, however, is not the teaching of St. Thomas. Perhaps this would not be sur-

<sup>5</sup> Ia, q. 100, a. 1, corpus et ad 2m.

<sup>6</sup> Ia, q. 95, a. 1.

<sup>7</sup> *De civitate Dei*, xiii, 13.

<sup>8</sup> Ia, q. 100, a. 1 ad 2m.

prising to us if we would recall that even in our exalted state, if our first parents had remained faithful, we would nevertheless have been inferior to the angels and to Adam the most perfect of all men. Yet it was possible for them to sin. Why then should it have been impossible for us to have sinned?

Bearing these facts in mind, we may now consider the arguments of the Angelic Doctor. In the first place he notes that it would have been unfitting for the children to have perfections at birth that the parents lacked at the time of begetting: "It is clear that at their birth they (children) would not have had greater perfection than their parents at the time of begetting. Now the parents, as long as they begot children, would not have been confirmed in righteousness. For the rational creature is confirmed in righteousness through the beatitude given by the clear vision of God; and when once it has seen God, it cannot but cleave to Him Who is the essence of goodness, wherefrom no one can turn away, since nothing is desired or loved but under the aspect of good. I say this according to the general law; for it may be otherwise in the case of special privilege, such as we believe was granted to the Virgin Mother of God. And as soon as Adam had attained to that happy state of seeing God in His Essence, he would have become spiritual in soul and body; and his animal life would have ceased, wherein alone there is generation."<sup>9</sup>

St. Thomas leaves no doubt with regard to the fact that Adam did not enjoy the Beatific Vision while on earth. He treats this in a separate article: "Now it is clear that man cannot willingly be turned away from beatitude, since naturally and necessarily he desires it, and shuns unhappiness. Wherefore no one who sees the Essence of God can willingly turn away from God, which means to sin. Hence all who see God through His Essence are so firmly established in the love of God, that for eternity they can never sin. Therefore, as Adam did sin, it is clear that he did not see God through His Essence."<sup>10</sup>

We may sum up these arguments of St. Thomas thus: Man can sin unless he is confirmed in grace. This confirmation in grace comes only with the Beatific Vision, except in case of a special grace as was given to the Blessed Virgin. Adam did not enjoy the Beatific Vision, otherwise he would not have sinned.

<sup>9</sup> *ibid.*, a. 2.

<sup>10</sup> *Ia*, q. 94, a. 1.

Since then he was not confirmed in grace, it follows that his children were not, since the children do not have anything by nature that is lacking to the parents.

Again in his beautiful tract on the Angels, St. Thomas points out that: "An angel or any other rational creature considered in his own nature, can sin; and to whatever creature it belongs not to sin, such creature has it as a gift of grace, and not from the condition of nature. The reason of this is, because sinning is nothing else than a deviation from the rectitude which an act ought to have; . . . That act alone, the rule of which is the very virtue of the agent, can never fall short of rectitude. . . . Every created will has rectitude of act so far only as it is regulated according to the Divine will, to which the last end is to be referred: . . . Thus only in the Divine will can there be no sin; whereas there can be sin in the will of every creature; considering the condition of its nature."<sup>11</sup>

Before passing on it is worthy of note to mention here that this impossibility of sinning in those who enjoy the Beatific Vision in no way interferes with or destroys free-will. The power to sin does not belong to the perfection of free-will, but it is rather an imperfection. "Hence it belongs to the perfection of its liberty for the free-will to be able to choose between opposite things, keeping the order of the end in view; but it comes of the defect of liberty for it to choose anything by turning away from the order of the end; and this is sin. Hence there is greater liberty of will in the angels, who cannot sin, than there is in ourselves, who can sin."<sup>12</sup>

Since then it would have been possible for us to sin in the state of innocence, we now inquire what would have been the nature of the first sin—could we have committed any of the sins we now commit? Before considering it we would note that St. Thomas does not treat this question with regard to the offspring, but only with regard to our first parents. We shall therefore give his doctrine on this point and from it we will readily see that it would have applied also to the descendents of Adam.

St. Thomas informs us that the first sin was not one of disobedience, but of pride. "Though the woman was deceived before she sinned in deed, still it was not till she had already

<sup>11</sup> Ia, q. 63, a. 1.

<sup>12</sup> Ia, q. 62, a. 8 ad 3m.

sinned by interior pride. For Augustine says (*Gen. ad lit.* xi, 30) that, *the woman could not have believed the words of the serpent, had she not already acquiesced in the love of her own power, and in a presumption of self-conceit.*"<sup>13</sup> Further on he adds: "If any object, as some do, that he (Adam) was not guided, when tempted, though he was then most in need of guidance, we reply that man had already sinned in his heart, and that he failed to have recourse to the Divine aid."<sup>14</sup>

Elsewhere he tells us why it was pride, and pride alone, that could have been the first sin: "It is evident that inordinateness is in the inward movement of the soul before being in the outward act of the body. . . . Now among the inward movements, the appetite is moved towards the end before being moved towards that which is desired for the sake of the end; and consequently man's first sin was where it was possible for the appetite to be directed to an inordinate end. Now man was so appointed in the state of innocence, that there was no rebelling of the flesh against the spirit. Wherefore it was not possible for the first inordinateness in the human appetite to result from his coveting a sensible good. . . . It remains therefore that the first inordinateness of the human appetite resulted from his coveting inordinately some spiritual good . . . and this pertains to pride."<sup>15</sup>

We next inquire what would have been the nature of the spiritual good that man would have inordinately desired. The Angelic Doctor, in treating of the nature of the sin of our first parents, tells us that it consisted in coveting God's likeness. They did not, however, desire to be absolutely like God, "since such a likeness to God is not conceivable to the mind, especially of a wise man. . . . But the first man sinned chiefly by coveting God's likeness, as regards knowledge of good and evil, . . . that by his own natural power he might decide what was good, and what was evil for him to do; or again that he should of himself foreknow what good and what evil would befall him. Secondly he sinned by coveting God's likeness as regards his own power of operation, namely that by his own natural power he might act so as to obtain happiness."<sup>16</sup>

<sup>13</sup> Ia, q. 94, a. 4 ad 1m.

<sup>14</sup> *ibid.*, ad 5m.

<sup>15</sup> IIa IIae, q. 163, a. 1.

<sup>16</sup> *ibid.*, a. 2.

From this we see that the first sin was not due to the choosing of something evil, but the choosing of something good in an evil manner. St. Thomas makes this clear when he points out the two ways in which sin can be committed in the act of free-will: "Mortal sin occurs in two ways in the act of free-will. First, when something evil is chosen; as man sins by choosing adultery, which is evil of itself. Such sin always comes of ignorance or error; otherwise what is evil would never have been chosen as good. . . . In another way sin comes of free-will by choosing something good in itself, but not according to the proper measure or rule; so that the defect which induces sin is only on the part of the choice which is not properly regulated, but not on the part of thing chosen. . . . Such a sin does not presuppose ignorance, but merely absence of consideration of the things which ought to be considered. In this way the angel sinned, by seeking his own good, from his own free-will, insubordinately to the rule of the Divine will."<sup>17</sup>

As we stated above, we see no reason why this doctrine of St. Thomas would not have applied also to the children of Adam. To have committed sin, other than the wishing of good in an inordinate manner, would have presupposed ignorance or error on their part; ignorance, however, would not have been in them: "Ignorance is privation of knowledge due at some particular time; and this would not have been in children from their birth, for they would have possessed the knowledge due to them at that time. Hence, no ignorance would have been in them, but only nescience in regard to certain matters. Such nescience was even in the holy angels."<sup>18</sup> Further on he adds: "Children would have had sufficient knowledge to direct them to deeds of righteousness, in which men are guided by universal principles of right; and this knowledge of theirs would have been much more complete than what we have now by nature, as likewise their knowledge of other universal principles."<sup>19</sup> From this it is plain that, although the children of Adam would have had to acquire all their knowledge,<sup>20</sup> and as a result would not have attained the perfection of knowledge enjoyed by Adam, nevertheless, they would have had sufficient for

<sup>17</sup> Ia, q. 63, a. 1 ad 4m.

<sup>18</sup> Ia, q. 101, a. 1 ad 2m.

<sup>19</sup> *ibid.*, ad 3m.

<sup>20</sup> *ibid.*, corpus et ad 1m.

their state, so that ignorance and error would have been unknown to them. If it was a matter to which their knowledge did not extend, we answer with St. Thomas: "It might also be said that he would have been divinely guided from above, so as not to be deceived in a matter to which his knowledge did not extend."<sup>21</sup>

To sum up: St. Thomas teaches that in the state of innocence there would have been inequalities both with regard to bodily and spiritual perfections, without, however, implying any imperfection in those who were thus surpassed. All men would have been born in grace, a supernatural gift, which, however, did not do away with the possibility of their sinning. Their first sin would have been one of pride; once they had thus sinned, the perfect subjection of their reason to God, of their lower faculties to the reason, would have been lost and all sins would have been possible to them.

<sup>21</sup> Ia, q. 94, a. 4 ad 5m.



## MAJOR ORDERS

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BRO. DENIS GILLIGAN, O. P.



MAJOR Orders are also called *Sacred Orders*. According to St. Thomas, an order is said to be sacred in two ways. "First, in itself, and thus every Order is sacred, since it is a sacrament. Secondly, by reason of the matter about which it exercises an act, and thus an Order is called sacred, if it exercises an act about some consecrated thing. In this sense there are only three sacred Orders, namely the priesthood and diaconate, which exercise an act about the consecrated body and blood of Christ, and the subdiaconate, which exercises an act about the consecrated vessels."<sup>1</sup> Thus major or sacred orders refer directly to the functions of divine worship and especially to the Eucharist. They bind the subject to continence and to the daily recitation of the divine office.

Subdiaconate is the first or lowest degree of major orders in the Latin Church. As the name itself indicates, the subdeacon's duty is to serve the deacon. It is he who prepares the wine and water, the sacred vessels and altar linens necessary for the celebration of the Holy Sacrifice of the Mass. He also presents water to the bishop or priest when the latter washes his fingers. He reads the Epistle, assists as a witness at the Holy Sacrifice and, at the same time, guards the celebrant from being disturbed during the sacred ceremonies.

The ceremonies used in the administration of Holy Orders are full of beauty and meaning and express well the dignity and duties of the orders conferred through them. Subdeaconship, like the other orders, is conferred at Mass, usually at a Low Mass. One year after the reception of the last minor order, namely, acolyte, the candidate is notified by his bishop, or, if he be a religious, by his superiors, that he is to be raised to the subdiaconate. This decision is arrived at after the character, intellectual acumen and spirituality of the candidate have been scrupulously examined and approved. Over and above these

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<sup>1</sup> St. Thomas, *Summa Theologica*, Suppl., q. 37, a. 3.



qualifications he must be twenty-one years of age complete<sup>2</sup> and finishing his third year of theology.<sup>3</sup> Since September 1, 1910, all candidates for major orders must take an oath against Modernism. Pope Pius X, in the *Motu Proprio Sacrorum Antisistum*, prescribed the form to be used in taking this oath.

The decision on the part of the candidate is very important, for upon this decision rests his entire future. It is no wonder that such a candidate should stop and reflect before taking this step. Now he is free, and it is lawful for him to pass over to worldly pursuits, but once he has received the order of subdiaconate he is no longer at liberty to recede from his resolution. He is bound by the obligation of absolute and perpetual chastity and strict obedience. His entire life in the future is to be offered as a complete oblation before the throne of God.

The Candidates, standing before the altar, clothed in alb, cincture and amice, are thus admonished by the bishop: "Dearly beloved children, who are about to be promoted to the Holy Order of Subdiaconship, you ought to consider attentively, again and again, to what a burden you, of your own accord, this day aspire. For thus far you are free, and you are allowed, if you wish, to pass to earthly vows: but if you receive this order it will not be lawful for you any longer to turn aside from what you have proposed to do: but you will be obliged perpetually to serve God, to serve Whom is to reign: you will be bound to preserve chastity with His aid, and to be joined forever to the ministry of His Church. Therefore, while there is time, reflect: and if it please you to persevere in your holy resolution, in the name of God come hither!"<sup>4</sup>

The candidate then takes one step toward the bishop. By that step he has separated himself from the world forever leaving behind him its pleasures and ambitions. It is because of this step that the order of subdiaconate is commonly known as *Taking the Step*.

The Litany of the Saints is recited or sung while the candidates remain prostrate on the floor. If there are any to be ordained deacons and priests, they too prostrate themselves on the floor. Here they lie like sacrificed victims. The various duties of the subdiacon are made known to them in the instruc-

<sup>2</sup> *Codex Juris Canonici*, Can. 975.

<sup>3</sup> *Ibid.*, Can. 976 §2.

<sup>4</sup> Right Rev. J. S. M. Lynch, LL. D., D. D., *Rite of Ordination*, p. 28.

tion of the bishop. These duties have already been enumerated above. An empty chalice and the paten are then handed to each candidate while the bishop says: "See Whose ministry is given to you; I admonish you, therefore, so to comport yourselves as to please God." The archpriest having given to the candidates cruets of wine and water and a basin and a finger towel, the bishop stands and calls down upon the candidates the seven gifts of the Holy Ghost.

The ceremonies are brought to a close when the bishop, having clothed the candidates in the amice, maniple and tunic or dalmatic, gives each of the newly ordained the Book of Epistles.

According to Catholic historians, the first mention of subdiaconate as an order is found in a letter of Pope Cornelius (250 A. D.) to Fabius of Antioch. The functions of the subdeacon were performed by the deacon in apostolic times and from the wording of this letter there is every reason to believe that the order of subdiaconate is older than the third century. Nevertheless, since there is no imposition of the hands and the Holy Ghost is not called down upon the candidates during the ceremony of ordination, a dispute has arisen among theologians as to whether or not subdiaconate, together with the minor and the other major orders, is a sacrament. It may seem to be a contradiction to say that during the ceremonies the Holy Ghost is not called down upon the candidates since we have already said above that the bishop calls down upon the candidates the seven gifts of the Holy Ghost. There is a difference, however, between the calling of the Holy Ghost and the calling of His gifts upon the candidates. Among those who hold that subdeaconship is a sacrament are St. Thomas, St. Bonaventure, B. Albertus Magnus. Modern theologians seem to hold that it is only a sacramental instituted by the Church. Neither opinion is certain.

This is not the case with the order of diaconate, however. The origin of diaconship is given in detail in the Acts of the Apostles (vi, 1-3): "In those days, the number of the disciples increasing there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministrations. Then the twelve (Apostles) calling together the multitude of the disciples, said: It is not reason, that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of good reputation, full of

the Holy Ghost and wisdom, whom we may appoint over this business." This pleased the multitude and they chose Stephen, Philip, Prochorus, Nicanor, Timon, Parmeanas and Nicholas. These seven were then set before the Apostles: "And they (the Apostles) praying, imposed hands upon them." Stephen later became the first Christian martyr.

The order of deacon is the second degree of major orders in the Latin Church. The character, virtues and integrity of a deacon are set forth by St. Paul in his Epistle to Timothy.<sup>5</sup> These qualifications are essentially the same as those required of a deacon today. Just as in the time of the Apostles the multitude presented "men of good reputation, full of the Holy Ghost and wisdom," so today, at the beginning of the ceremonies for the ordination of deacon, the bishop stands and calls upon the people present to make known any reason why the subdeacons before him should not be promoted to the order of deaconship.

In the ordination of a deacon, the bishop uses more numerous and more solemn prayers than at that of a subdeacon. In the first place, the bishop makes known to the candidates, that they are about to be promoted to the Levitical Order. In the Old Law, the Jews were divided into twelve tribes. One of these tribes, that of Levi, was chosen to serve the tabernacle of God with special devotion and to continue His sacrifice by a perpetual rite. A deacon enjoys both the name and the office of this tribe and like them he must wrestle "not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in the high places." St. Stephen is then placed before them as their example. Having finished the prayers, the bishop imposes his hands on the head of each candidate, saying: "Receive the Holy Ghost, that you may have strength, and be able to resist the devil and his temptations. In the name of the Lord." The Apostles did the same over the heads of St. Stephen and the other six whom the people placed before them.

The stole is placed on the left shoulder of the candidate, extending diagonally to the right side, where the ends are fastened. Then he is clothed in the dalmatic, with a prayer which expresses its symbolic meaning, namely, salvation, joy and justice. Finally the bishop gives him the Book of the Gos-

<sup>5</sup> I Tim. iii, 8-10.

pels saying: "Receive the power to read the Gospel in the Church of God, both for the living and the dead, in the name of the Lord."

The duties of the deacon are very limited today in comparison with his varied duties during the early ages of the Church. His functions are now practically reduced to the ministration at Solemn High Mass, to exposing the Most Blessed Sacrament during Benediction and to distribute Holy Communion in case of necessity. He also has the faculty to baptize solemnly but this faculty is seldom exercised at the present time, at least in this country. In former times deacons were not allowed to preach from the pulpit. He is allowed today.

In the first ages of the Church, many duties which were later assigned to those of inferior orders, were performed by the deacons. Besides serving the tables at the *Agape* or love-feast, he warned the faithful to be attentive to the Holy Mysteries and if anyone misbehaved a deacon was summoned. He was to see that the faithful occupied their proper places and he took notice of who were present at the Holy Sacrifice and sermons and who were absent. He had to give a report to the bishop of all the faithful under his charge that the bishop might admonish and advise each privately, or rebuke and correct publicly. To the deacon was entrusted the distribution of the Church's goods and it was his business to provide all that was necessary for each one's sustenance. As the Apostolic Constitutions express it, the deacon was "the ears, eyes, mouth and heart of the bishop."<sup>6</sup>

In our day, we are sometimes prone to be unmindful of the importance attached to these orders by the Church. It is true that the dignity of the priesthood far surpasses these lesser dignities. Nevertheless, it is only by means of these preparatory steps that the young Levite approaches gradually the exalted position to which he is called. They are like so many terraces placed at regular intervals where the chosen ones may rest and prepare themselves for the ascent towards the mountain top where with uplifted arms they will one day stand mediators between God and His creatures.

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<sup>6</sup> *Catholic Encyclopedia*, Vol. IV, p. 648.

## GOD IS MAN

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BRO. FRANCIS VOLLMER, O. P.



IN the ears of many an earnest soul who is eagerly and sincerely looking for the truth, certain statements in Catholic belief have an incongruous, and, what seems to them sometimes, even a blasphemous sound. Such are the expressions, "God was born in Bethlehem," "God died on Calvary," "Mary is the Mother of God," "Christ was from all eternity," and so on. Let us try to understand, sympathetically and uncritically first, the position of these people. They have good will, and let us say for the sake of argument that they believe they are Christians and that they would resent any imputation to the contrary. They hold that Our Lord is both human and divine, but of course are a little hazy as to what they believe to be the exact relation of God and man in Him. In fact, it is just because they do feel that He was really divine that some of these phrases jar, disconcert and shock them; for instance, that Mary is the Mother of God. Perhaps their feeling is, if they have not studied very deeply the doctrine of the Incarnation, that the Blessed Virgin was the mother of only the human element of Christ to which the Word united Himself, and so, to call her the Mother of God seems, to a mind which is not analytical, almost like raising the Blessed Virgin up into the realm of Deity. They cannot seem to get away from the feeling that, when one says "God," it connotes all three Persons of the Blessed Trinity. Of course, they understand that in this case only the Second Person is meant, but even so, they dislike the use of the word God in this expression, "Mary is the Mother of God."

Again, when it is said, "God died for us," they have another difficulty. How can God die? If He is God, He did not really die; if He really died, then He cannot be God. They feel that Our Saviour is divine, they know that He really died; but to say that "God died" seems to them too much. It seems to imply that Deity passed out of existence, which is unthinkable. As

to His birth, it is just the same with the terms reversed. God can no more have a beginning than He can have a death.

This position of our well-disposed non-Catholic brethren is a perfectly natural inherited one. It is part of the heritage of an attempt that was made to separate things which are one, introduced long ages ago, but most effectually crystallized in the Protestant, deist and pragmatist movements. In order to arrive at a sympathetic appreciation of the state of mind of our dissenting friends, we shall trace roughly the origin and evolution of their position by indicating, briefly and in the broadest outlines, the principal currents and cross-currents of thought which have borne upon this question, and which have culminated in the present attitude.

Since all the misunderstanding has its ultimate root in errors about the Incarnation, it is well to go back to the heresies and disputes which arose in the first centuries of the Church. All Christians agreed in assenting to the statement, in reference to Christ, "God is man." They held to this truth, however, in different ways.<sup>1</sup> There were three kinds of errors in this matter, and quite naturally. Some erred about the subject, some about the predicate, and some about the verb, i. e., the predication itself. The Photinians held that Christ was not really God, only God by a participation of grace; others maintained that He was not a real man, but only apparently so—those were the Manicheans; or others again held that He was not a man really, but just figuratively, for certain doctors held that in Him soul and body were not really united. Chief among those who gave a wrong sense to the verb "is" in the sentence "God is man" were the Nestorians. They taught that there was only a moral union between the divine nature and the human nature in Christ; that there were, in fact, two persons in Him, one divine, the other human. This heresy proved to be the most prolific source of later aberrations in regard to the God-man, Jesus Christ, Our Saviour. Each one of the opinions just mentioned had its learned and powerful protagonists and followers, so also did a number of other heterodox tenets in regard to Our Lord which are serious but do not exactly touch our point, and a general council of the Church was necessary in each case firmly to delineate and establish the exact doctrine of the Church and vindicate it as the true teaching of Christ Himself. It was a

<sup>1</sup> *Summa Theologica*, IIIa, q. 16, a. 1.



truth by no means easy to understand, and that is why so many brilliant minds strayed away in trying to twist it to fit their reasonings, but it was the Rock that stood like Gibraltar amid the swirling whirlpools of the thought of the times, for it shone forth indisputably from the sacred text and from tradition; the dogma of the two complete individual natures subsisting in the one Divine Person.

The thing to note in all this is the tendency to make a cleavage, to separate the human and the divine. In various ways, and from different angles, they found it a hard saying that both the nature of an individual man and the nature of God were concentered in this one Person, Who was divine, and that there was no human personality there, although a complete individual human nature. Of course it was a hard saying, for it was a thing entirely unique in the whole history of the world. Nevertheless it is the truth, revealed by God, as proclaimed explicitly and minutely explained by the early oecumenical councils, when one heresiarch after another caused the searchlight of the Church, the official interpreter and custodian of the deposit of Faith, to be focused on his opinion. So the dogma became more clearly defined, but there still continued to be men who insisted on trying to separate, in some way or another, the God from the man.

All these perennial attempts led nowhere until the end of the fifteenth century,<sup>2</sup> when we find the Socinians, the first theological rationalists, attempting to cut the revealed Christian truths to fit certain arbitrarily assumed principles of reason. One of their principles was that there cannot be two natures in one person; they said that with the finite and the infinite there could be nothing in common, and Christ was therefore not the *Logos*, the Word of God, but simply a person on whom God looked with favor. See again the same old attempt to alienate divinity from humanity in Our Lord. This movement really was the beginning of the modern phase of this attempted severance, which is still in vogue. The Socinians said they wanted to keep Sacred Scripture, but they distorted its supernatural realities with their false natural philosophy. Luther followed with his doctrine that we are all a lost lump, that divine grace is not a perfection of our nature, and that the merits of Christ were only externally imputed to us. In France, René Descartes enunciated

<sup>2</sup> In reference to the brief summary herein attempted, consult Rev. Fulton Sheen's forthcoming book, *Religion without God*.



his principle of accepting only what was clear and distinct, the germ of the later edition of rationalism. Although Descartes himself refused to apply his method to religion, ethics, or social questions, it did not take his followers long to do so, and it but remained for the English deists, the rationalists and sceptics of both England and France, French impiety under Voltaire and Rousseau, and German Wulfianism, to combine in giving the death blow to the union of God and man in Our Lord, according to the current thought of the age. Particularly in England were these naturalistic and sceptical teachings widely diffused and propagated, and became the common talk, not alone of scientists and philosophers, but of all those who read. This deadly scepticism greatly troubled the pietistic sage of Regensburg, Immanuel Kant, and in his sincere attempt to save religion, in the form of pietism, he was inspired by the romanticism in Rousseau, and the salvation that he believed to be impossible by way of the intellect, he was confident of effecting by the will and sentiment. One of his last works, *Religion within the Limits of Pure Reason*, propounded the famous categorical imperative in religious form, a blind will to believe, and proved Kant the progenitor of pragmatism. Other elements entered in to confirm the anti-intellectual trend of religious thought outside the Church, currents which are not of enough moment to detain us here. Enough has been said to show the reason for the "No dogmas!" cry of recent, and indeed of present, times in religion outside the Catholic Church.

Now the sum of all these forces, flavored by the individual leanings of the Protestant theologians and professors, acts on the mind of the non-Catholic of today. Is it any wonder then that he balks a little at: "God is man," "God died," or "Mary, the Mother of God"?

The explanation, of course, is radicated in the Personal Union. If we look at the question, however, through ordinary logical spectacles, it may help us to see it more clearly. That is what St. Thomas does.<sup>3</sup>

We see around us men, individuals. Our intelligence abstracts and fastens upon the essential nature of these creatures, and we call it "human nature." Peter is an individualization, or concretion, of humanity, and it is a law of logic and of common sense alike that "man" in the concrete may be predicated of

<sup>3</sup> IIIa, q. 16, a. 1.

him, a person of human nature. Also any property of that nature may be predicated of him in the concrete. We cannot say "Peter is humanity," or "human nature," but we can say, "he is a man;" likewise we can say, "he was born," "he died," and so on. He is a person having human nature. But Christ is a person having human nature, having a body and soul like ours, and, therefore, although the person be divine, still Christ is a Person having an individual human nature, and so human nature in the concrete, and all its essential properties, may be predicated of Him. Thus we speak properly when we say regarding Christ, "God was born," "God died," and so on.

What is born is the person, and a mother is the mother of a person, not merely of an individual nature,<sup>4</sup> and in the case of Christ this Person is also divine, is God, so it is perfectly correct to say, "Mary is the Mother of God." This was defined at the Council of Ephesus<sup>5</sup> in 431 A. D.

Nor is there any need to be concerned about the other two Persons of the Blessed Trinity in these questions. As Cardinal Cajetan points out,<sup>6</sup> it is sufficient for the truth of this proposition, "God is man," that one Person of the Trinity be man; just as when I say, "Man is an animal that can laugh," all that is needed to justify that statement is to show that one man is an animal that can laugh; it is not necessary to show the whole human race can laugh.

We may conclude, then, that since the Person of Whom we speak is a divine person, and since also an individual human nature is concentered in Him, it is legitimate to say, "God was born," for He truly was. So also with the other expressions. Mary really is the Mother of God, God really died on Calvary. Moreover, this mode of expression brings home very forcibly the true nature of the union of God and man in Christ. It may take a little effort to grasp the character of that union, nay it takes more, it takes supernatural faith; but once that light dawns on us, the expressions of which we have been speaking in this paper become, instead of silly self-contradictions, the terse and accurate statements of a mystery of supernal beauty, the central mystery of the whole Christian religion: "And the Word was made flesh, and dwelt among us."

<sup>4</sup> IIIa, q. 35, a. 4 ad 2m.

<sup>5</sup> Denz., 113.

<sup>6</sup> Comm. in IIIam, q. 16, a. 1.

✦ THE VERY REV. JOSEPH A. HEENAN, O. P. ✦

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It is the sad duty of the *Dominicana* to record the death of the Very Rev. Joseph A. Heenan, O. P., who, fortified by the sacraments of our holy religion, answered the call of God to another world on the morning of March 21.

Father Heenan was born in Philadelphia on June 17, 1878, and it was in this city at St. Ann's parish school, and St. Joseph's College that he received his early education. From his youngest years, he gave marked indication of a vocation to the religious life, so there was little surprise when he entered the Dominican Novitiate at Springfield, Ky., in September, 1896. After his year of probation, he was admitted to simple profession September 10, 1897, and then sent to the House of Studies at St. Joseph's, Somerset, Ohio, to begin his course in philosophy and theology. In 1900 he pronounced his solemn vows, and on August 21, 1902, was ordained to the holy priesthood.

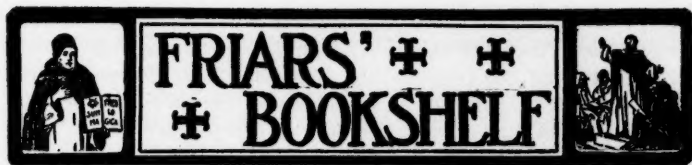
As a young priest, Father Heenan received his first assignment to St. Louis Bertrand's Church, in Louisville, Ky. Here his abilities as a preacher manifested themselves, and in 1907 he was assigned to the Eastern Mission Band. Then with his appointment in 1910 as pastor of St. Mary's Church, New Haven, Conn., came parochial responsibility and his first incumbency as superior. From this assignment he was sent in 1914 as pastor to the Holy Name parish in his native city of Philadelphia. Father Heenan entered upon this charge when the parish was just in the making, when heavy financial obligations had to be met almost at once. During these days he showed his administrative ability. He looked after the temporalities of the congregation with such good judgment that in a very short time the heavy debt was completely paid off. He was next stationed in the place that he loved best—St. Louis Bertrand's. His long tenure of office as prior of this convent from 1917 to 1926, marks what was probably the most fruitful period of his career. His energetic efforts for the spiritual welfare of his people marked him as a pastor in the true sense of the word.

These years in Louisville were in God's providence to be the concluding ones of his active priestly ministry. After three terms as prior, Father Heenan's failing health forbade further parochial work, and he was transferred to the quieter and most cloistered atmosphere of the House of Studies at River Forest,

III. Here he served as subprior until his death. His last illness was prolonged over a period of several months, and during this time his malady and the trials that accompanied it were only exceeded by the patience with which they were borne. Death found him calm and well prepared. The first obsequies, conducted at the River Forest House of Studies, were marked by all the solemnity and impressiveness of the Dominican ritual. During the long night-vigil various groups of Brothers recited the Psalter around the bier. In the morning the entire community chanted the Office of the Dead, which was followed by a solemn Mass of Requiem with the Very Rev. R. V. Walker, O. P., S. T. Lr., prior of the House of Studies, as celebrant, and Very Rev. W. R. Lawler, O. P., P. G., and Rev. T. a'Kempis Reilly, O. P., S. T. Lr., deacon and subdeacon respectively.

In Louisville, the funeral took place from St. Louis Bertrand's Church, the solemn burial Mass being sung by the Right Rev. J. A. Floersh, D. D., Bishop of Louisville, with the Very Rev. J. P. Aldridge, O. P., S. T. M., and Rev. F. B. Gorman, O. P., deacon and subdeacon respectively; Very Rev. J. H. Healy, O. P., P. G., and Rev. D. A. Casey, O. P., S. T. Lr., were deacons of honor. The secular clergy were represented by the Rt. Rev. Msgr. George Schuhmann, Vicar General of the Louisville Diocese, acting as assistant priest, and the Revs. Daniel Driscoll and Francis R. Colton as masters of ceremonies. The sermon delivered by the Most Rev. John T. McNicholas, O. P., S. T. M., Archbishop of Cincinnati, dwelt upon the true priestly stamp of Father Heenan's character. "To him right was right, and wrong was wrong. He knew no middle course; he knew no devious ways in following through life the path of rectitude. He was more gifted than he himself in his simplicity and humility would admit. . . . He preferred silence and retirement. . . . His innermost thoughts and deepest affections were never openly manifested, though they were the moving principle of his judgments and actions. Only God and himself, and a few who were admitted to his intimate confidence knew how human and sympathetic he was, and appreciated his high ideals and his unswerving fidelity to duty as he saw it." Interment was made in the community cemetery adjoining St. Rose Priory at Springfield, Ky.

With the passing of Father Heenan the Province of St. Joseph loses one of its most zealous priests and respected leaders. Requiscat in pace. . . .—Bro. Damian Grady, O. P.



**The Treasury of the Faith Series.** General Editor: The Rev. George D. Smith, Ph. D., D. D.

*An Outline of Catholic Teaching.* By the Rev. George D. Smith, Ph. D., D. D. Pp. xi-94.

*God the Creator.* By the Rev. B. V. Miller, Ph. D., D. D. Pp. ix-94.

*Jesus Christ, Model of Manhood.* By the Most Rev. Archbishop Goodier, S. J. Pp. x-89.

*Mary, The Mother of God.* By the Rev. O. R. Vassal-Phillips, C. SS. R. Pp. ix-85.

*The Sacramental System.* By the Rev. C. C. Martindale, S. J. Pp. ix-83.

*Christian Marriage.* By the Rev. E. J. Mahoney, D. D. Pp. ix-93. New York: The Macmillan Company, each \$0.60.

The Treasury of the Faith Series is a praiseworthy and commendable attempt to publish, in a series of thirty-six small volumes, a concise statement and popular explanation of the "whole body of Catholic teaching." The project will prove invaluable to the faithful, for in affording them a fuller knowledge of the fundamental truths of their religion, their faith will be deepened and strengthened. No doubt many non-Catholics will also welcome these handy volumes, as they will present to them in a brief and lucid form whatever particular Catholic doctrine may either attract them to the Church, or may perchance be a stumbling block to their entrance because of an erroneous understanding of the Church's teaching. Each number is expository in aim, thus clearing the way for the inherent power of the truth to make its own appeal; and although the series is neither apologetic nor controversial, it will, nevertheless, have great apologetical value, precisely because it will set forth the wonderful harmony that exists in the divine truths of Christian revelation. The volumes of the series are being prefaced with introductions by representative and outstanding members of the hierarchy—American and English—a fact which indicates the value of this work to the cause of Catholic truth.

"Man was made by God for God. In this short sentence is summed up the whole philosophy of life." Our present generation has, in a large measure, lost sight of this tremendous fact, but there is a gradual return to the *Why* of life. Much profit will be derived from a careful perusal of the *Outline of Catholic Teaching* which gives us a crisp and living resumé of the entire field of dogma. The author

begins with the Divine Trinity, and going on to God and creatures, our relation to God, the fall of man, his redemption through Christ, the institution of the Church—His Mystical Body, and the Church as it functions on earth—we are enabled to see man in his true dignity, constituted as he is, a child of God and an heir to heaven.

*God the Creator* calls for good solid thinking. It would furnish an excellent antidote to those who, neglecting the use of their reason, have stifled their spiritual life in the vaporings of present-day anti-intellectualism. In brief, Dr. B. V. Miller shows that creation demands a pre-active Intelligence that is eternal and necessary, which having created and being the Supreme Intelligence continues to care for Its creation. The various problems of creation are discussed in order to show that the Genesis account of creation as sanctioned by the Church gives ample freedom for the hypotheses made by the physical sciences. The treatment of the evolution of man's body will be of interest, and the concluding chapter on the problem of evil is admirably done.

Archbishop Goodier's excellent treatise on *Jesus Christ* will be deeply appreciated by Catholic and non-Catholic alike. The Divine Master is presented as the Model of Manhood in whom is found all "the virtues in which many men excel—some of them in this, and some in that—" but in Him all are found perfectly. The non-Catholic will gain a new evaluation of Catholicism when he sees that for us Christ is the central figure of our Faith, the author and inspiration of our life, and withal the "Perfect Man because truly God."

All who have read Rev. A. R. Vassal-Phillips' scholarly and devout treatise, *The Mother of Christ*, will rejoice to know that he has been chosen as the author of *Mary, Mother of God* for the present series. The present contribution will go far to show Our Blessed Mother's place in the great work of redemption, which Protestants have either minimized or totally misunderstood in the past. Mary is shown as Mother of God, the Mother of Christ, the Mother of Christians, and finally in relation to her Divine Son.

Father Martindale has the happy and admirable faculty of being able to bring the most sublime truths of our Faith down to the mental level of the average reader. In *The Sacramental System*, he aims to show us how the spiritual operates through the material since the sacraments are but outward signs of an inward bestowal of grace. The author's recapitulation is masterly. The book should prove a great help to Catholics in attaining the living realization of the sublime realities of their Faith. The analogy indicated between the needs of



our supernatural life and those of our natural life would have been clearer had St. Thomas' explanation in the *Summa Theologica* (IIIa, q. 65, a. 1), been followed.

*Christian Marriage*, by Rev. E. J. Mahoney, is a splendid summary of Catholic teaching on Matrimony. "It is designed chiefly for the Catholic laity, to help the recipients of this sacrament to understand it better and appreciate it more fully as the sacrament which signifies the union of Christ and the Church." The timely application to actual conditions is met under headings which consider marriage as a sacrament, as a contract, marriage laws, impediments, matrimonial obligations and divorce.

It is our sincere wish that the series will meet with the success which is due to the deserving efforts of the Editor, the Rev. George D. Smith, and his coöperators, who are all able scholars among our clergy. Each book is a gem. "The development of the various theses is reasonably detailed without being prolix; it meets the needs of the learned layman; it is not beyond the understanding of the beginner; nor may it be wisely set aside even by him who is deeply versed in theology. For every reader it will repay careful study and patient meditation."

J. B.

**The Little Office of the Blessed Virgin Explained for Dominican Sisters and Tertiaries.** By Rev. Charles J. Callan, O. P., and Rev. John A. McHugh, O. P. Pp. 273. New York: P. J. Kenedy & Sons.

Since interest in the liturgy is increasing throughout the Church, Catholics, whose daily obligations include the recitation of some liturgical office, should have not only a great love for the liturgy but also a deep knowledge of it. Realizing this, Fathers Callan and McHugh have published *The Little Office of the Blessed Virgin Explained for Dominican Sisters and Tertiaries*. It is not intended as a substitute for the *Sisters' Office Book*, but rather as a key to its principal part.

The Latin and English texts of the Little Office are printed in parallel columns. At the bottom of each appear the explanations of the verses above. These explanations, historical and spiritual, are logical, concise and interesting; they show clearly the authors' capability for such a work, for it is a difficult task to say much *well* in a few words. The printing, type, paper and general make-up of the book are in harmony with the matter contained.

Our Sisters will be grateful to the authors of this explanation of the Little Office. Dominican Tertiaries too will find it helpful and a means of increasing their knowledge of and love for this "Official Prayer" in honor of Our Blessed Lady.

T. M. S.



**The Calvert Series:** Hilaire Belloc, Editor

*The Catholic Church and The Bible.* By Rev. Hugh Pope, O. P. Pp. 106.

*The Catholic Church and The Home.* By Rev. James M. Gillis, C. S. P. Pp. 116.

*The Catholic Church and The Citizen.* By Rev. John A. Ryan. Pp. 94.

*The Catholic Church and Healing.* By Dr. James J. Walsh. Pp. 109. New York: The Macmillan Company. Each \$1.00.

When the first five books of the Calvert Series appeared last year, it was stated that the purpose of the series was the clearing up of many false notions of Catholic doctrine on some of the great questions of life. In the four volumes recently published, this purpose is admirably achieved by men wisely chosen for the task.

In his foreword, Father Pope explains that "in the space at one's command it is impossible to do justice to so vast a question as the relations of the Church and the Bible." In spite of the truth of the statement, one leaves down this excellent volume feeling that the position of the Church as the real defender of Scriptural authority has been convincingly vindicated.

The first part of the book contains a remarkably clear exposition of the fundamentals bearing on the question—the notions of revelation, and infallibility. Starting with the early Church, Father Pope gives an historical account of the relations of the Church and the Bible through the pre-Reformation, post-Reformation and modern times. With emphasis and conviction the author manifests the wisdom of the Church in condemning Modernism, in refusing "to bow down before the last opinion ventilated by some half-fledged professor who will probably change his mind in a short time."

Too long has the position of the Church been misunderstood and, as Hilaire Belloc remarks in his splendid preface, "it is of prime importance for non-Catholics . . . to know exactly how the Church stands; and the work of Father Hugh Pope, our principal English scholar and authority in these things, will sufficiently inform them."

The forceful, vigorous pen of Father Gillis is again brought into play in *The Catholic Church and The Home*. His reputation as a frank, fearless exponent of Catholic belief is well known and not a whit does it suffer in his clear, incisive discussion of the sacredness of marriage, the positions of the Church and the world on divorce, birth control and the family. The author is adept at expressing in unmistakable terms the vagaries of the day, but always it is but to refute them with all the power of his trenchant pen backed by the solid dogma of the Catholic Church. The world seems to be in a muddle. The fog isn't lifting, but *The Catholic Church and The Home* like a powerful torch lays bare the ominous figures parading

as philosophies, strips them of their terror and points the way to a sane foundation of true national security—the rehabilitation of the family.

Whenever there is a discussion of Catholics as citizens or of the relations of Church and State, the name of the Rev. John A. Ryan is usually mentioned. In *The Catholic Church and The Citizen*, he has given us another of those clear, logical expositions of the Catholic doctrine on the duties and rights of citizens. With due respect for the authority of others, Dr. Ryan thinks for himself. His discussion of "Conflicting Loyalties" is a candid, practical exposé of a mooted question. The oft-prevailing exaggerated notion of patriotism is divested of its borrowed finery and in the light of Catholic teaching becomes in fact "the heresy of nationalism." The work is necessarily brief, but it covers the field assigned the author.

Readers of Dr. Walsh's books are familiar with his ability to bring out facts to most of us new and surprising. In *The Catholic Church and Healing*, he continues his excellent work, giving a hurried glimpse at the achievements of the Church in caring for the bodies of men. The part played by the Church and her children in building hospitals, in introducing anesthetics and the practise of segregation as a means of avoiding contagion, in promoting surgery and in many other fields, is indicated, and always with numerous references to authoritative sources for those who would delve deeper into this interesting phase of Catholic activity. Dr. Walsh shows conclusively that the influence of the Church has ever been in the right direction towards sane, efficacious methods of healing. After reading this interesting little history, one can realize that "the nearer clergymen are to the Council of Trent, the nearer they are to orthodoxy in medicine."

M. M. H.

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**Tractatus de Sacramentis.** By Rev. G. Van Noort. Two Volumes: Pp. 408 and 175. (4th edition: edited by Rev. J. P. Ver Haar.) Societas Anonyma Pauli Brand, Hilversum, Holland. Vol. I, 4.75 fl., Vol. II, 3.00 fl.

The first volume of this valuable treatise is the work of Fr. Van Noort, and deals with the Sacraments in General, with Baptism, Confirmation, and the Holy Eucharist, in particular. The second volume is compiled from the notes of Fr. Van Noort by the editor, and comprises Penance, Extreme Unction, and Holy Orders. One would naturally expect a treatise on Matrimony also in such a work, but it is omitted, the editor alleging that it is better treated in commentaries on Canon Law.

In the treatise on the Sacraments in General, Fr. Van Noort purposes, he says, to dwell only on those questions of sacramental theology which require a positive proof from divine revelation or a speculative disquisition. His work, therefore, partakes of an apologetic as well as of a dogmatic nature. As a consequence, also, the book is not practico-moral in its treatment of the great Channels of Grace. The authorities quoted are, in general, the writings of the theologians of the early Church and the constant practice of the Church, and to these are added the authority of speculative reason. The references to patrology, because of their number and detail, are especially valuable.

Fr. Van Noort was an ardent admirer and disciple, evidently, of Cardinal Billot, whose teachings are given a prominent place in the work. In consonance with this, he holds for the Intentional Causality of the sacraments. He does not (a fault found with most partisan writers) explain the Thomist position at length and his refutation of it is summary at best. However, he does admit that the dicta of the Fathers and of the Councils can be very easily explained by the doctrine of Physical Causality. Most of the objections which he places against the Thomist system have been answered often and very satisfactorily by Thomists, a fact of which Fr. Van Noort does not take sufficient cognizance.

The sacrament of the Holy Eucharist is treated from every angle possible in the nature of the work. There is a two-page Latin-Greek concordance of the Words of Institution, with a lengthy explanation. The *ratio formalis* of the Sacrifice of the Mass, he considers, consists in that "Christ is placed in the external habit of death: in so far as the Body and Blood of Christ are exhibited to us by the sacramental action as if they were separated in death."

Although he maintains that two (i. e. Contrition and Confession) of the three acts which form the proximate matter of the sacrament of Penance are essential parts of the sacrament, he holds that it can be valid but uninformed, and, consequently, can revivify. With regard to the objections that non-Catholics might bring against the existence of the sacrament in the early Church, he shows from the Fathers that the practice of Confession was well established.

He explains the infrequent mention of Extreme Unction in the writings of the theologians of the early Church, by a comparison with the infrequency with which it is treated even today. He notes that in the time of the Fathers there existed no systematic and complete *summa theologica*, such as we have today, whose scheme would call

for an explanation of this sacrament. He brings a conclusive proof of its existence in the early Church by referring to its existence among the sects who separated from the unity of the Church during the first few centuries.

Finally, no student can but be pleased with the copious references to the opinions of modern theologians, given in the footnotes.

C. I. McL.

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**National Shrine of the Immaculate Conception Series:**

*Story of The Crypt*, Book I. By William P. Kennedy, Litt. D. Pp. 283. Washington, D. C., Catholic University, Salve Regina Press. \$3.00.

*The Mary Book*, Book II. Compiled by Rev. Bernard A. McKenna, D. D., and William P. Kennedy, Litt. D. Pp. 478. Salve Regina Press. \$5.00.

Into the already vast field of literature dedicated to the honor of the Mother of God come these two imposing and significant volumes from the Salve Regina Press at the National Shrine of the Immaculate Conception. They are an indication of the great work that is being done on the grounds of the Catholic University of America, Washington, D. C., in honor of God's Immaculate Mother.

The first volume tells the story of the building and embellishment of the Crypt. It is a singular and inspiring story and one that reveals the many generous hearts and hands that have helped to make the Crypt one of the wonders of the world. And "although it cost a million and a half dollars and is adorned with ornamentation from the far corners of the Catholic world," yet it is but "a corner of this unique temple to the Mother of God—not one-fifteenth of the entire structure." What then must be the grandeur and magnificence that will greet us in the completed building! Truly it will be a noble gift from Catholic America to Our Immaculate Patroness.

*The Mary Book*, the second volume in this series, is "a Mariana anthology containing more than 800 selections in praise and prayer from the best writers, copiously illustrated by reproductions of famous Madonnas." To Dr. McKenna, so thoroughly acquainted with Mariana literature and art, we are indebted for this excellent selection. Because of its informative and artistic qualities the book should be warmly received by priest and student alike. Teachers too will find in it a handy volume to acquaint themselves and their pupils with many gems of thought in an exquisite setting concerning Our Blessed Mother. A knowledge of the world-famed Madonnas reproduced here—one hundred and fifteen—would constitute a study in itself. In his Foreword Cardinal Dougherty has called it "a treasure that

should be in every Catholic home," while Bishop Shahan deems it "worthy of a place in the select library of good books that every Catholic ought to possess." There are two complete indexes, one of Titles and one of Authors and Artists. N. M. W.

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**Time and Western Man.** By Wyndham Lewis. Pp. xv-463. New York: Harcourt, Brace and Company. \$5.00.

Mr. Lewis is the foremost critic of the philosophy known as "Time-Space" thought. In this book Mr. Lewis attempts an evaluation of contemporary philosophers, of their principles and theories along with an exposé of their influence on everyday life. He proceeds by a vigorous analysis of the leading novelists, doctrinaires and "artistic" cults. He then deals with the philosophers of the "Time-Space" movement, with Alexander, Whitehead and Spengler. The Bergsonian concept of Time and Space, of evolution and relativity, receives treatment, as well as the presentation of these theories under new aspects by Bergson's disciples.

Mr. Lewis has a healthy respect for Thomism but not so much for the Thomists. "Constantly in our criticism," he writes, "we march with the Thomist . . . and the line of argument adopted here has more in common with the Thomist than with Time." He considers the Catholic criticism of "modernity" as "irretrievably historical . . . a time doctrine too." That he has a warm regard for the Scholastic position may be readily seen in his chapter on God as Reality, where he evaluates Catholic thought in a survey of Dr. Sheen's book. The one book he unreservedly praises is a Neo-Scholastic book, *God and Intelligence*, even though he criticizes the Neo-Scholastic attitude as "incurably conservative," and "incurably historical."

Mr. Lewis' book is polemic in character rather than constructive, perhaps because he himself is in a period of transition. He does not give the key to his own position, nor does he lay down the principles upon which he bases his criticism. To just what philosophical standard he is tending is hard to decide,—it may be Idealism or it may be Scholasticism. As regards his own position towards the Church, Mr. Lewis states that: "Outside we can actually assist that church more than we could within it." This together with his appreciation of modern philosophy from a common-sense standard makes *Time and Western Man* a valuable aid to the student who wishes to secure a correct perspective of contemporary thought. S. McG.

**Defence of the West.** By Henri Massis. Translated by F. S. Flint, with a Preface by G. K. Chesterton. Pp. 260. New York: Harcourt, Brace & Co. \$3.00.

The future of Western civilization is in imminent peril. Having long ago turned aside from the principle of unity and order that created her, the West found herself in 1914 hopelessly divided by "irreconcilable antagonisms" and "murderous hatreds" born of Protestant individualism and Kantian idealism. By failure to reconstruct a shattered world on a unifying basis that would give intelligent and moral direction to her material power, the West has laid herself open to an insidious invasion of Oriental ideas.

Sick of our materialistic conquests and encroachments, disillusioned by the course of events since 1914, the whole of Asia from the plains of Anatolia and the Mongolian steppes to the Pacific is in revolt against the perverted mission of the West. What is worse, Germany, ever "hesitating between Asiatic mysticism and the Latin spirit," has given a note of messianic expectancy to the mutterings of the East; Russia, only artificially tied to the West, has returned with frenzied ardor to the land of her origins. What the consequences may be, since the prophets of the new order have decreed the total destruction of Western civilization, the author leaves to the dark forebodings of lesser minds. His purpose is to avert the possibility of such a catastrophe by organizing the forces of the mind in reestablishing the unity so essential to the West and in directing her mission from its perverted channel into its rightful path—the *Christianization*, not *Westernization*, of the world.

The West has become conscious of her malady. Witness the persistent attempts at religious unity and the growing desire for spiritual realities to relieve the barrenness of modern materialistic civilization! The East has sent her apostles to give us of her spirituality—a mystical pantheism (metaphysically and irreconcilably opposed to Western thought, and all thought for that matter) that has proved an opiate for the miseries of the Orient. It is not surprising that, among men cast adrift from divine revelation, disciples are to be found who eagerly propagate the exotic doctrines. And if the author finds the field fertile for the sowing, it is because the principles of the Revolt of the sixteenth century have all but destroyed the basic ideas upon which our civilization rests. There is no unity of faith, no unity of thought; no order in science or law; and now we are asked to break with our glorious traditions—traditions that are held at once in admiration and envy by the Oriental prophets—for a mysterious Asiaticism. The vast researches of the past hundred years reveal how



far we have wandered from the path of true progress, "for the Middle Ages are perhaps greater by what they might have done than by what they did, and left unfinished." Does the West lack vision to forsake the sterile wastes? Has disillusionment produced such ennui that she lacks courage to take up the work so unhappily interrupted four centuries ago? Then, unless the West soon finds a common bond of unity and a quickening of the spirit, she will collapse of her own folly before the invasion of Oriental ideas that presage a physical assault. Indeed one closes the book with the conviction that the day is fast approaching when the West must definitely decide between chaos and barbarism on the one hand, and Rome and civilization on the other.

The translator has done an inestimable service in making this study of contemporary philosophic and religious tendencies available to American readers, for America is the child of Europe, the inheritor of her culture and civilization, and the heir of her destiny. J. B. W.

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**How the Reformation Happened.** By Hilaire Belloc. Pp. 290. New York: Robert M. McBride & Co. \$3.50.

When Hilaire Belloc speaks on matters historical the world may sit up and listen. He is one of the fortunate few who speak as "having authority." He has authority because he knows Europe—and in some way Europe is, or has been, the center of the world. For centuries Europe has been the common battle-ground of fierce struggles, spiritual and material, religious and political. And undoubtedly the most telling of these on man and nation was the politico-religious affair of the sixteenth century, unjustifiably called the "Reformation."

Mr. Belloc, who has a peculiar fitness for analyzing the causes of things, tells us in his latest publication just *How the Reformation Happened*. Since he knows Europe—historically and geographically—better perhaps than any contemporary historian, and being withal a philosopher and stylist of no mean ability, it is but logical that he should have given us a reliable and very readable account. In tracing the causes, remote and proximate, of the disastrous division of Christendom, he speaks with the freedom of one who has possession of the truth. He is consequently challenging and dogmatic. Whether he is narrating of popes or princes, of clergy or laity, he tells the story honestly, bluntly. The facts are incontrovertible; the interpretation logical and supported by the best critical scholarship.

The scientific student, however, will look in vain for references. There is no reference, no bibliography. But then Mr. Belloc has written a *popular* work, though learned. And the ordinary reader



who desires to know the *Why* of the Reformation, the reason of its success and failure, will find this book satisfying, a reference work in itself, because of the acknowledged position of the author.

We may note a slip of the pen on page 33, where St. Theresa is said to have "brought the Papacy back to Rome." This was the work of the great St. Catherine of Siena, as the author himself had pointed out in the latest volume of his *History of England*. N. M. W.

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**The Jolliet-Marquette Expedition—1673.** By the Rev. Francis Borgia Steck, O. F. M., Ph. D. Pp. xvi-334. Quincy, Illinois: The Franciscan Fathers. \$3.00.

It is difficult for sober historical truth to obtain a hearing in the face of a long-entrenched and generally accepted popular tradition to the contrary, no matter how erroneous that tradition may be. For upwards of two centuries the popular tradition regarding the *Jolliet-Marquette Expedition* of 1673 has enjoyed almost universal acceptance without being subjected to a rigid examination based on the actual facts of the case. That examination has now been made by Dr. Steck in the thorough painstaking manner of the scholar prompted only by a desire for historical truth, and with results that effectively dispel the popular tradition. The author (Preface, p. vii) "proposes to advance the reasons why the enterprise of 1673 cannot be styled a 'discovery' of the Mississippi River, why Jolliet must be considered the leader of the enterprise, and why the narrative of the expedition can not be regarded as having been written by Marquette." When the reader lays down the book at the end, he has no doubt left but that the author has more than triumphantly vindicated his purpose.

While some few passages may be regarded as controversial, they are only by way of setting aright several popular misconceptions. At the same time, when drawing his principal conclusions, the author is unduly modest and restrained, in view of the evidence he has unearthed. Dr. Steck has examined every available source of information, documentary and literary, in this country, Canada, and Europe; has weighed them all carefully with a delicate balance of judgment, and makes no statement that is not fully justified by the evidence. The precision of detail to which he has gone in his quest for the truth at times does not make easy reading, yet it can only delight the student of history.

The volume is enriched with sixteen full-page plates of maps and documents, many of the former being but little known and very rare.

A. T. E.

**A History of England.** By Hilaire Belloc. Vol. III. Catholic England: The Later Middle Ages, A. D. 1348 to 1525. With 12 maps. Pp. xix-434. New York: G. B. Putnam's Sons. \$3.75.

In his third volume of the History of England, Mr. Belloc treats of the decline of medieval civilization, beginning with the Black Death and terminating on the eve of the Reformation. His ability to portray the past and its march of mighty, living forces, fires the imagination, and if the narration of events in their correlation to one another does not bring the conviction that his view is the correct one, it is not for want of brilliancy in marshalling his arguments. Of course, he holds a thesis, but where is the historian with a philosophy of life who does not? Yet even to those who dissent from his views, it must be a pleasure to break away from the distortions that result from reading history backwards—to see the Middle Ages through medieval eyes.

The Later Middle Ages have a character all their own, especially in England. Following upon the high tide of medieval life there came an era in which advancing knowledge and declining morals strangely intermixed. Through Mr. Belloc's eyes we see the Black Death descend like a hideous pall upon the already troubled waters of medieval society, and in its demoralizing wake the tidal wave of evil comes rolling on through the Lancastrian line and the shipwreck of English possessions on the Continent, gathering strength in the deep sea of ecclesiastical turpitude and decaying political institutions, welling up on the shoals of the new weapons of warfare and the new authority of the printed word, to break with Satanic fury on the shifting sands of English medieval culture under the propulsion of the belated Renaissance and the Tudor despots. Darkness falls on the scene amidst the thunderous roar of the raging surf, and the Middle Ages pass out with the sense of impending catastrophe. One has the feeling that the England that will arise from the ruins of the medieval universe will never be the same.

In this, as in the preceding volumes, Mr. Belloc has not burdened his narrative with references, much to the disappointment of the student; yet we must admire the courage of this eminent medievalist, who, as a jousting knight of old, with levelled lance holds himself in readiness to meet the challenge of all comers. Armed with truth and in the saddle of unassailable logic, he has nothing to fear from those historians of today who avowedly persist in maintaining the traditional and official view despite the burden of modern research. But other tilts will be watched with interest. Assuredly he will be challenged for the break he places in the development of the representative idea in Parliament, yet somehow we feel that he will make good his cate-

gorical statements in his next volume. Surely the Fathers of the Republic went back to the medieval tradition, and not to the eighteenth century Whigs, for inspiration in constructing the American Commonwealth.

Undoubtedly there are more complete narrative histories of England, but for that ensemble, that grand view of mighty forces at work, the reader will hunt far afield for a study so delightful and informative as this latest volume of Mr. Belloc. J. B. W.

### DIGEST OF RECENT BOOKS

**RELIGION:** The first volume of **Fundamental Theology**, adapted from Fr. Brunsmann's *Lehrbuch der Apologetik* by Arthur Preuss, deals with the first stage of the generally accepted division of this science, *vis.* Natural Religion. The remaining treatises on Revealed Religion and The Church of Christ, will appear in separate volumes. The object of the completed work will be to furnish a supplement to the "Pohle-Preuss" dogmatical treatises from which apologetical discussions were purposely omitted. The author follows the traditional method, which is primarily historical and philosophical, but at the same time furnishes the reader with a brief account of various other methods which are sometimes used, together with a criticism of each. This volume is written in a style which is interesting, engaging, and at times absorbing. Though he is never superficial, at times the author covers his ground rather hastily; never, however, omitting essentials. The bibliography of the work is extensive. Supplemented to each chapter is a list of readings. These are, for the most part, nothing more than excerpts from the bibliography. They are of value, however, inasmuch as they bring out the relation between the various divisions of the text and its extensive bibliography. (Herder, \$2.50).

At the request of several of the clergy, Rt. Rev. Msgr. Louis J. Nau, S. T. D., LL. D., has published in booklet form, under the title of **Mary, Mediatrix of All Graces For All Men**, the several articles which he contributed to *The Acolyte* during the year 1927. In his Foreword he tells us the purpose of the book is "to tersely explain and prove the doctrine underlying the title conferred upon the Blessed Virgin as 'Mediatrix of All Graces.'" The author proceeds first by considering Mary's universal mediation "in the Economy of Acquisition," and secondly her universal mediation "in the Economy of Distribution." He then adds a chapter on "Scriptural teaching," in reference to the Blessed Virgin as Mediatrix, and a chapter on "The Traditional Teaching of the Church" on this belief. A final consideration is the "definability" of "this pious belief as a doctrine of the Church." It is evident that this work is particularly for the priest and student of theology. The treatment is necessarily brief, but the brevity only adds to its clearness and suggestiveness. His statements and arguments he supports by constant reference to St. Thomas, to the Papal Encyclicals, particularly to the *Ad diem illum* of Pius X, and to the Fathers and other theologians of the Church. Because of the growing interest in the cult to Our Lady Mediatrix of All Graces it is manifest how timely this little volume is. It should be a "best seller" among the clergy and seminarians. (Pustet: paper, \$0.50; cloth, \$1.00).

P. Boumard, director of Catechism at Saint-Sulpice, in the second of the three volumes which make up his **Formation de l'Enfant par le**

**Catechisme**, gives us a practical sequel to the theory of the first volume *Pre-Catechisme-Catechisme*, *Theorie et Methode*. This second work proposes plans and questions and is divided into three parts, namely, "Le Petit Catechisme," "Le Grand Catechisme," and "La Petite Perseverance." The treatment of the third part will especially commend itself to those whose viewpoint is other than catechetical. It contains a complete explanation (dogmatic) of the Apostles Creed; lessons on the theological virtues and the social duties of Christians; the sacraments, prayer and the religious life; liturgy in general, places for worship, vestments, ceremonies, devotions, and other matters liturgical. Outside of a few questions the method of treatment is confined solely to the *Outline*, a method which makes this a handy volume for the preacher and student familiar with French, and of course, to the instructor in religion and catechism for whom it is primarily intended. (Lethielleux, 12 fr.).

To help the Catholic man and woman after the glamour of the first few months of their married life has passed away and to show them what married life really is, how they should be patient with one another and self-sacrificing, how they should respect each other and how they can lead each other towards Christian marital perfection, is the aim of Pere Vuillermet, O. P., in **Vers la Perfection Conjugale**. Pere Vuillermet presents his ideas clearly, forcefully and without reserve. The view which he gives of married life is too seldom presented. He is therefore deserving of congratulations and his work should enjoy a wide circulation, not only among married people—to whom it is addressed—but also among preachers and directors of souls. (Lethielleux).

In three small books written in a simple captivating style Sister James Stanislaus of the Sisters of St. Joseph tells us the story of stories, **The Journeys of Jesus**. The series is concerned with the Public Ministry of Jesus. In Book One the scene opens with our Saviour coming forth from His thirty year retreat at Nazareth and closes with the memorable discourse on the "Bread of Life" and His warning to Judas. In Book Two we accompany Him through the third year of His public mission, and in Book Three proceed with Him down through the dark hours of the Passion and Death and thence to His glorious Resurrection and Ascension. Each one of the books is a unit in itself dealing with the events of a definite period. The chapter arrangement is excellent each event being narrated as a separate topic. Questions, which both bring out the moral lessons contained in the text and also provide the reader with an easy method of remembering the Scriptures, are found at the end of each chapter. The descriptions of customs, classes and places which follow the narrative account will prove an aid in attracting the interest of the reader. Add to all this the maps and numerous illustrations, so instructive to children, and we have a work that should find its way into all elementary schools—indeed into every home blessed with children. The Douay Version of the Bible is followed throughout, and to each volume is appended a Biblical Glossary of names with pronunciation and definition. The work has the Imprimatur of Archbishop Glennon. (Ginn, each \$0.72).

St. John the Evangelist concluded his Gospel-story of Jesus Christ by stating that "there are many other things which Jesus did" which he has not narrated. Moreover, when we read the Synoptics we are aware of a regrettable absence of detail in regard to the birth and childhood of Jesus Christ, the life of the Blessed Virgin and St. Joseph. These facts caused some of the early Christians, who were moved by a pardonable curiosity and a misguided zeal, to produce writings full of romantic fables and fantastic and startling details, which were often accepted by the common folk devoid, as they were, of any critical faculty. It became necessary

for the Church to declare which gospels were inspired and which were not. The names of the former constitute the list of canonical books. These gospels which have not been accredited as inspired are called uncanonized or *apocryphal* books. Chief among the apocryphal gospels of Christian origin are *The Protoevangelium*, or Infancy Gospel of St. James, in which is narrated the miraculous birth of Mary, the daughter of Joachim and Ann; the *Pseudo-Matthew*, so called because it is attributed to St. Matthew; and finally *The Gospel of the Nativity of Mary* which is a recast of Pseudo-Matthew, but extends only to the birth of Christ. **Latin Infancy Gospels** is a new form of the apocryphal story of the birth of the Virgin and the birth of Christ, which has been prepared by M. R. James, Provost of Eton and sometimes Provost of King's College. The new compilation contains much that has appeared in the apocryphal gospels mentioned above, but a considerable portion of the matter of the new text is from a source not previously known, namely, the *Hereford MS.*, which the author came upon in August, 1926, "a handsome quarto work of the thirteenth century, in excellent script with decorations that are modest but a good style," and which presumably belonged to the Grey Friars of Hereford; and the *Arundel MS.*, in the British museum, "a small quarto work of the fourteenth century written in double columns of 37 lines, originally the property of the Carthusians of Mainz. These two manuscripts differ so considerably that the author has printed them both in full on opposite pages. The Latin is not difficult. The text is worthy of scientific examination by exegetes, and, in addition, all who are interested in learning the nature of the apocryphal gospels and their relation to orthodox Catholic teaching will enjoy reading a parallel Irish testimony of the new text, the English version of which, by Rev. E. Hogan, S. J., has been placed by Mr. James at the end of his new volume. (Macmillan).

**Birth Control Ethics**, by Rev. Henry Davis, S. J., is a criticism of a report by a special committee appointed by the National Council of Public Morals in England. The committee favors birth control by unlawful methods in exceptional cases. In refuting its arguments Father Davis brings out very clearly that the means advocated by the committee are unlawful and sinful. To advocate their use in "exceptional cases" is to invite all who desire to use them to consider their own case as exceptional. (Benziger).

The Liturgical Press of Collegeville has extended the Liturgical Apostolate by publishing a **Liturgical Dictionary** by Dom Alexius Hoffmann, O. S. B. The volume is the first of its kind and aims at supplying priests and clerics with something they have hitherto found lacking—a handy lexicon explaining the terms used in the liturgical books of the Church. Many of the laity, and especially college students, will find this lexicon a valuable aid in the better understanding of the Roman Breviary with which they are so generally becoming acquainted in these days, thanks to the Liturgical Apostolate and its sponsors. (Collegeville, Minn., \$2.25).

**HISTORY, BIOGRAPHY:** The English Catholic laymen who led in the fight for emancipation were called upon to give proofs of their loyalty to their country. When asked if they believed in the doctrine that an heretical king, excommunicated by the Pope, could be deposed by the Pope, or whether the subjects of such a king could be absolved from their oath of allegiance by the Pope, they replied in the negative, led by **The Ninth Lord Petre**, whose great-great-granddaughter (M. D. Petre) tells the story of his part in the struggle for emancipation, and defends Catholics against the calumnies of later generations. The account shows admirable impartiality and broadmindedness and is based entirely upon original

documents. One is reminded of the misunderstanding of the position of Catholics in our own country. (Macmillan).

Worthy of admiration and yet calumniated, often praised and too often despised, and frequently misunderstood, the Society of Jesus has come down from the sixteenth century to our own times. Its progressiveness, its adaptability and flexibility have long been the distinctive marks of the Society as well as targets for the shafts of its enemies. To vindicate these claims, to show the inner life of a Jesuit and his place in the world, Rev. John LaFarge, S. J., has written **The Jesuits in Modern Times**. It constitutes the reflections of a man who, after years of worldly experience and of non-Catholic education, chose the life of a Jesuit with the eye of an impartial observer. The honest treatment and the happily chosen word pictures of Jesuit ideals throughout the one hundred and forty-six pages not only make enjoyable reading but give a closer insight to the workings of a life that has been an enigma to many. (The America Press, \$1.50).

**A Portrait of a Man as Governor** is a short analytical essay by Thomas H. Dickinson setting forth the characteristics of heart and mind that has made Alfred E. Smith a popular executive. It is an intimate study, revealing the author as a connoisseur of human qualities, and leaves the reader with a better understanding of Governor Smith's ever-growing fame. (Macmillan, \$1.00).

Dr. Thomas Francis Moran, of Purdue University, has re-issued, and at what appears a very apposite time, his volume on the **American Presidents**. He has enlarged the work and brought it thoroughly up to date, taking advantage of the biographical data which the past few years have furnished. It must be confessed that his analyses of our chief executives are almost monotonously favorable, that his character reading is not very searching. At times this is so strongly evident that one gets the notion that Dr. Moran's critical faculties have been hamstrung by his patriotism. The two closing chapters, however, "Why Great Men Are Not Chosen Presidents" and "The Ethics of the Presidential Campaign" are worthy of the perusal of the intelligent voter. (Crowell, \$2.50).

In the **Life of Matt Talbot**, by Sir Joseph A. Glynn, we have the remarkable story of that humble Dublin laborer who died in 1925, and whose "holy life has caught the imagination of the Catholic world" having been told in more than fourteen languages. It is truly a wonderful yet simple story how this rugged working-man cut himself off from the demon of drink and by vigorous response to the graces offered him, by constant prayer and penance, arose to a height of sanctity that reminds us of the ancient Saints of Ireland. This little book should find its way into the hands of the priest and the layman, for it has a message and mission for all, but particularly for the Christian laborer who will see in Matt Talbot a brother and model, in some things to be admired, in many things to be imitated. (Benziger, \$0.75).

**The Lord's Minstrel**, by Caroline M. Duncan Jones, is a delightful sketch of St. Francis with emphasis on the events in the life of this popular Saint which portray his intense love and joy. As we are told in the subtitle it is a simple history of *Il Poverello*. There are no unnecessary digressions; much of the detailed description is left to the beautiful Italian drawing and illustrations by Estella Canziani. Short paragraphs abounding in interesting anecdotes taken from early Franciscan documents add a special charm for the young for whom the book is primarily intended. (Appleton, \$2.50).

An outstanding biography of the great Italian Saint by a scholar of the same country is **The Life of St. Francis of Assisi** by Luigi Salvatorelli,



translated into English by Eric Sutton. The author is thoroughly acquainted with the history of the Saint and the political conditions of his native land in the twelfth and early thirteenth centuries. There is a detailed account of the Italy of the Communes with its civil disorders and its disagreements between the political and ecclesiastical authorities. In such an atmosphere St. Francis is placed to spread his doctrine of peace and joy and unswerving devotion to Lady Poverty. Signor Salvatorelli describes exceptionally well the closing years of St. Francis in which he suffered so much both from the difference of opinion with his brethren on the rule and from his failing health. There are, however, a few places where the author's over-anxiety to stress some virtue of his subject causes him to lose sight of true history. Such, for example, is the case when he classes Dominic de Guzman with the unsuccessful preachers who attempted apostolic mission work before St. Francis. On the contrary, St. Dominic was quite successful in his missionary labors among the Albigensian heretics. Nor can we conceive of St. Dominic refusing ecclesiastical honors for himself or brethren in a way that "might perhaps have left some opening for a reply." The Founder of the Order of Preachers had refused the mitre on several occasions in terms that would not admit of equivocation. Aside from these and a few wanderings of the imagination the work is substantially correct. (Knopf, \$4.00).

A book by Shane Leslie is always an achievement. In *The Skull of Swift*, an extempore exhumation, he is sympathetic, yet unbiased. He portrays the genius of Swift without being maudlin, he writes of his faults without the nastiness characteristic of many of the latest biographies. Briefly, it is a book which can be judged by its cover: "From the Skull which was excavated in Saint Patrick's a scholar and novelist evokes the mighty genius of Jonathan Swift with its passion, its triumph, its dream and its pain." To many the name Shane Leslie is sufficient recommendation. A similar book in the same strain on the author of *Tristram Shandy* would be more than welcomed. (Bobbs-Merrill, \$3.50).

**LITERATURE, DRAMA, FICTION:** In *The Book of Modern Catholic Prose*, intended as a companion volume to *The Book of Modern Catholic Verse*, Theodore Maynard has given us selections from the more important Catholic writers of the last hundred years. Although not expecting to please everyone, for what anthologist can, the compiler has produced a very fine list of prose writings in varied moods and on various topics ranging from Newman's "Second Spring" to Smith's reply to Marshall. Some may claim this latter to be too ephemeral for such a collection, but it has at least a vigorous, popular style that makes it distinctive. Two of the finest sections in the book are a condensation of two chapters from Chesterton's *Everlasting Man* entitled "The Riddles of the Gospel" and Michael Williams' description of the San Francisco earthquake, "The City That Never Was." It is advisable to have this book at hand for odd moments of reading. (Henry Holt Company).

If the plays of James A. Herne, recently collected in the volume, *Shore Acres*, ever reach Broadway again, they will be regarded as curiosities. The style in playmaking has changed so radically that these successes of the Nineties have lost their appeal. The plays, "Shore Acres," "Sag Harbor" and "Hearts of Oak," despite their obvious plot and labored technique, are not without their interest. They illustrate the craftsmanship of an acknowledged contributor to American drama, and Herne's name will always be prominent in a history of the theatre of his time. The present volume has been compiled by the author's widow, Mrs. Katherine C. Herne, and is prefaced by a lengthy Biographical Note on the author from the pen of his daughter Miss Julie A. Herne. (French, 2.65).



The genial author, Dr. Heuser, has had the happy thought to collect into a neat volume his very delightful essays on clerical life which have appeared serially in the *American Ecclesiastical Review*, under the fanciful caption **The Archbishop's Pocket-Book**. The "Archbishop" and his "court" to say nothing of his mysterious "pocket-book" express themselves on many topics that are pertinent to the Church, its clergy and its laity. Dr. Heuser has performed his task in such a humorous way that his criticism, even when it prods, carries with it no sting. Priests will undoubtedly find this book enjoyable and profitable. The laity, too, will find it no less enjoyable and, we think, will know their clergy better through their acquaintance with the clerical characters discussed by the author. (Kenedy, \$2.00).

In **The Hill of Triumph** Rev. Leo Murphy has written a book which may be read with pleasure and profit. It is a story that takes us back to the times of Christ and through its pages runs a romance that holds our interest to the end. The character sketches are vivid, the descriptions are rich, but best of all, is that strong contrast that the author paints of the acceptance and rejection of grace. We see this picture, this contrast, in the beautifully simple and unquestioning faith of the blind pagan girl, in the querulous actions of the Roman officer, in the hesitancy of Joseph and Nicodemus and finally in the hard-hearted refusal of the leaders of the Jewish race to accept this gift of faith. (Kenedy, \$2.00).

**Aimee Villard, Daughter of France**, the first of Charles Silvestre's works to be translated into English is a touching story of French peasant life. With its charming rural setting, it reveals to us the true heart and soul of France. What a beautiful character is Aimee! Left the responsibility of caring for a large family, her unselfish and courageous nature moves undauntedly amidst all obstacles until at last happiness is the reward of her devotion. Would that there were more novelists like M. Silvestre to gladden man in his weary moments. The translation by Marjorie Henry Ilsley and Renee Jardin is worthy of special mention. Only in a few places does it show a lack of acquaintance with the terminology of Catholic ritual. (Macmillan, \$1.75).

Grace Livingston Hill in **Crimson Roses** has given us a love story successfully written, and unbelievable though it sounds, the author has made it interesting without recourse to a single sex question or sex problem that some publishers are trying to persuade the public is indispensable to interest in fiction. Though not Catholic in tone there is nothing the Catholic can take exception to. (Lippincott, \$2.00).

**Blue Murder**, by Edmund Snell, is a mystery story where adventure and love, entertainingly combined, leap the bounds of imagination. The action centers round a gun that reduces the human target to a heap of blue dust. A crook of international fame and the secret service of all nations are fighting to gain control of it. What more could one ask for two hours of light reading? (Lippincott, \$2.00).

**MISCELLANEOUS: Crowell's Dictionary of English Grammar and Handbook of American Usage**, by Maurice H. Wesen of the University of Nebraska, has much in it that will appeal not only to the student but to every lover of correct speech. It is a handy volume both for the exacting English scholar and the less informed work-a-day man. Professor Wesen's experience in the class-room has taught him the value and necessity of an acquaintance with the terminology now in use. His *Dictionary of Grammar* does not stop with grammar but includes also terminology of rhetoric and composition in general, as well as the special terminology of literature and prosody. The reader will be made cognizant of the difficulties and problems that confront a teacher of English. These matters

include all of the parts of speech and their various uses, syntax in all its phases, idiomatic uses of English, localisms, colloquialisms, jargon, slang, and in general, word and sentence construction frequently misused. All this the author has treated in a manner at once instructive and entertaining. "Here are listed those crudities of construction that keep us from saying what we mean, those pitfalls of grammar that defeat our ambition to use the mother tongue correctly, and those uncertainties of usage that preplex and haunt us." (Crowell, \$4.50).

**Education for Tolerance**, by John E. J. Fanshawe, is an essay which endeavors to bring about a better understanding between Great Britain and America. The theme in brief is as follows: the idle sentimentality that is rampant today must give way to a sane and intelligent appraisal of the differences that actually exist between us. It is only in facing things as they are that real cooperation and mutual understanding can be brought about; an issue that is necessary, not only for the welfare of these two nations, but for that of the world. (Independent Education, New York City).

Introducing a new series, the Marquette Monographs on Education, Sister Mary Esther, O. F. M., in **The Christian Teacher** sets a standard that the remaining works might do well to imitate. In this little volume the teacher is something more than a taskmaster and a hireling; she stands out as a personality whose work, character and influence are in some way reflected in the spiritual and intellectual development of those committed to her charge. Self-knowledge and self-discipline are set forth as factors in the life of the teacher whose life work is to mould, form and develop the souls of the young. Seeing their faults and failings clearly expressed in the light of the Master Teacher and finding models in the brilliant sketches of St. Paul, St. Francis and the Little Flower, teachers, both lay and religious, will find real remedies offered and a real understanding of their work in the pages of this little volume. Sister Esther's masterly treatment of the subject is all that could be desired and should find a ready welcome awaiting it. (Bruce Publishing Company, \$1.00).

Teachers of high school physics, who annually face the old problem of getting their students to compose a laboratory note-book which is intelligible and of some use to them, will heartily welcome **A Laboratory Note-book in Physics**, by Sister M. Dafrose, Ph. D., of the Sisters of Saint Dominic, Brooklyn, N. Y. In each of the fifty laboratory experiments which it contains, clear and direct statements of the object, materials required, and method of performance, are given, as well as tables of data, and questions concerning the conclusions deduced; all of which make for efficiency both on the part of the teacher, when correcting and grading the books, and on the part of the student, when reviewing the matter or preparing for examinations. There are appended valuable Biographical Notes on some famous Catholic physicists. (Benziger, \$1.50).

Representative government is often not really representative, yet we like to cajole ourselves into believing that ours is a "government of the people, by the people and for the people." In **The Invisible Government**, a reprint of six lectures delivered by Professor William Bennett Munro at Cornell University and Pomona College in 1926 and 1927, we find a keen analysis of the unseen forces that operate beneath the surface to control our representatives. Political formulas are fallacious, popular sovereignty is a myth, a certain determinism directs what we call "public opinion," and then, of course, we have propaganda, the money power and a growing sectionalism. Many of the author's statements need qualification to say the least. Nevertheless, there is much plain speaking that will make this

thought-provoking book appealing to all who are lost in the maze of our political contradictions. (Macmillan, \$1.75).

Elva E. Miller, author of **Town and Country**, being born and bred in the country writes as one having authority on matters that pertain to the country-town and country life. His admirable little work sets forth in clear and convincing terms the fact that country life need not be on a down-hill grade. He supports his conclusions with facts and examples that leave no room for misconception. Something must be done to better the social and economic relations between people of the country and those of the town, and this work is suggestive. (University of North Carolina Press, \$2.00).

Until one reads Dr. James J. Walsh's book **Laughter and Health** one has not the really scientific reasons and knowledge of the medicinal effects that laughter exerts on the human system. Dr. Walsh shows that the habit of laughter (spirited natural laughter) stimulates the blood circulation, pacifies a worried mind and quickens and brightens an otherwise lethargic and dejected spirit. This work coming from so learned and experienced an authority is worthy of serious consideration and study, especially for those who have a tendency to see nothing in life but misty clouds and blue Mondays. (Appleton, \$1.50).

Edward J. Menge, in his recent work, **The Laws of Living Things**, has made a radical but commendable departure from the stereotyped method of considering the elementary or high-school course of biology. In the language of a story-teller, he unfolds the subject of biology with sufficient completeness to satisfy the student's requirements and in a manner fitted to inspire the reader to desire a fuller knowledge of this field of human thought. It is a volume to command attention in originality, method, and usefulness. (Bruce Publishing Company, \$1.75).

**The Conversations at Malines**, printed in English and in French, is a report, as made by the Anglican members, of the four conversations of Catholic and Anglican theologians held at Malines in the years 1921-1925 under the presidency of the greatly bereaved Cardinal Mercier. It is divided into two parts each of which was drawn up separately by the conferring parties. Subsequently at a fifth meeting in 1926 the two accounts were discussed and amended by both parties. Although incomplete, since the discussions on controverted points are omitted in deference to the wishes of the great Cardinal, and though the "points of agreement" are vague and indefinite, *The Conversations* should prove of interest to all and especially to those who desire "the reunion of the Christian Churches." The attitude of Christ-like charity with which the conversations were entered into is strikingly manifested and throughout the reader is impressed with the deep sincerity of the conferees. (Oxford University Press, \$1.50).

### SOME RECENT PUBLICATIONS

**The Vision Beatic.** By John D. Walshe, S. J. This is a students annotated edition of Father Walshe's Dantesque poem on Heaven. (Macmillan, \$0.75).

**The Story of St. Francis of Assisi for Children.** By Sister M. Eleanore, C. S. C., Ph. D. A child-story worthy of the pen of Sister M. Eleanore. It is richly illustrated. (Benziger, \$0.30).

**A Child's Way of the Cross.** By Mary Dixon Thayer. Another little book written in a style suitable for children. The pictures of the Stations are large and realistic. (Macmillan).

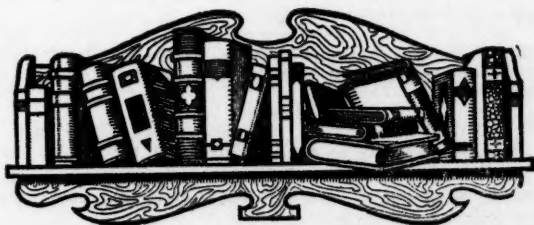
**The Carolina Play-Book.** A new publication in the interest of the "native theatre" published by the Carolina Playmakers and The Carolina Dramatic Association. (U. of N. Carolina Press).

**The U. S. T. Year-Book, 1928.** The Annual of the University of Santo Tomas, Manila, P. I., a worthy successor to last year's excellent publication. The Filipino student is to be congratulated in his success in manipulating the English tongue.

**The Opus Majus of Roger Bacon.** A Translation by Robert Belle Burke, professor of Latin and dean of the College, University of Pennsylvania. Because of the magnitude and importance of this work we reserve it for an extended review in our September issue. (University of Pennsylvania Press, \$10.00).

**Theologische Boekelegger.** This is a useful theological index, in Latin, containing in chronological order a list of the Councils with dates; Collections of Canons; a list of the Fathers and Theologians, giving date of death; and a list of the Roman Pontiffs from St. Peter to Pius XI, with dates of incumbency. (Societas Anonyma Pauli Brand, Hilversum, Holland, 0.20 fl.).

**PAMPHLETS:** *The Queen of May*, by Rev. Patrick J. Gannon, S. J.; *Our Blessed Mother*—Protestant Praise in Prose and Poetry, by Nelius Downing; *Catholicism, The Religion of Moderation and Common Sense*, by Rev. Ronald Knox, M. A.; *Catholicism and Reason*, by Hon. Henry C. Dillon; *My Life—What Shall I Make of It?* From the French of Rev. Victor Van Tricht, S. J., adapted by Rev. Paul R. Conniff, S. J.; *The Lay Apostolate*, by a Capuchin Father; *Your Eternity*, A Heart-to-Heart Chat with non-Catholics, by the Rev. F. J. Remler, C. M. All Pamphlets from The International Catholic Truth Society. Each five cents.





# CLOISTER + CHRONICLE



## ST. JOSEPH'S PROVINCE

The Fathers and Brothers of the Province offer their heartfelt sympathy to Rev. F. D. McShane, O. P., S. T. Lr., on the death of his father; to Rev. H. J. Schroeder, O. P., M. A., on the death of his father; to Rev. A. M. Brady, O. P., on the death of his mother; to Bro. Hyacinth Fitzgerald, O. P., on the deaths of his father and sister, to Bro. Antoninus Walsh, O. P., on the death of his mother, and to Bro. Basil Davidson, O. P., on the death of his father.

Bro. Matthew Burke, O. P., lay-brother, made his simple profession into the hands of the Very Reverend Prior of the House of Studies, Washington, D. C., October 11, 1927.

Plans for St. Pius' combination Church and School, Providence, R. I., have been completed and work on the sacred edifice was to begin during June.

The mission at St. Pius' Church, Providence, was given by Very Rev. S. R. Brockbank, O. P., P. G., and Rev. W. P. Doane, O. P.

Revs. J. B. Logan, O. P., and R. D. Goggins, O. P., S. T. Lr., conducted the mission at St. Raymond's Church, Providence, April 15-29.

Very Rev. J. R. Dooley, O. P., has been installed as subprior at the House of Studies, River Forest, Illinois.

The Fathers of the House of Studies, River Forest, preached Lenten courses in the Archdiocese of Chicago.

A novena in honor of the Holy Ghost, in preparation for the Feast of Pentecost, was held in St. Dominic's Church, Youngstown, Ohio, under the direction of Rev. C. Therres, O. P.

"Catholics in the U. S. Army," was the subject of the radio talk by Very Rev. T. S. McDermott, O. P., S. T. Lr., over the Paulist Radio Station WLWL, May 14.

Revs. H. H. Welsh, O. P., and L. L. Farrell, O. P., preached the mission at Sing Sing, March 25-April 1.

An honorary degree of Doctor of Laws was conferred on Rev. Thomas M. Schwertner, O. P., S. T. Lr., pastor of Holy Name Church, Philadelphia, Pa., June 13, at Mt. St. Mary's College, Emmitsburg, Maryland.

The baccalaureate address to the graduating class of St. Agnes' Academy, Memphis, Tenn., May 29, was given by Rev. J. L. Pastorelli, O. P. Father Pastorelli delivered the address also to the graduating nurses of St. Joseph Hospital, May 24.

Bro. James Burke received the lay-brother's habit, March 17, and Bros. Joseph Merimee and Martin Mattingly received it, April 30, at the House of Studies, River Forest, Illinois.

The Dramatic Society of Providence College, under the direction of Rev. A. B. Cote, O. P., Ph. D., presented to capacity houses its musical comedy, "Yes, Indeed," at Westerly, R. I., May 10, and at the Modern Theatre, Providence, May 11.

The four weeks' mission at Our Lady of Sorrows' Church, Chicago, Ill., was given by Revs. W. P. McIntyre, O. P., W. R. Mahoney, O. P., D. A. Wynn, O. P., and J. D. Walsh, O. P. Father McIntyre directed the retreat for the Dominican Sisters at Grand Rapids, Mich.

A commemorative service in honor of the dead, "Poor Souls' Night," is held, according to an old Dominican custom, in the Church of the Holy Name, Philadelphia, on the first Monday night of each month. Large numbers from all over the city are attending these services.

Very Rev. J. R. Dooley, O. P., preached the retreat in St. Catherine of Siena Church, Detroit, Mich., in preparation for the feast, April 30.

Very Rev. C. M. Thuent, O. P., P. G., conducted retreats at Amityville, N. Y.; St. Joseph, Sullivan County, N. Y.; Buffalo, N. Y.; The Cenacle, N. Y., and Los Angeles, Calif., for the diocesan clergy. Father Thuent has been aiding also on the German-English missions.

The address at the Mothers' Day Exercises held by the B. P. O. Elks, Providence, R. I., May 2, was given by Rev. D. M. Galliher, O. P., J. C. D. Father Galliher spoke before the Rhode Island Historical Association at the observance of Rhode Island Independence Day, May 4.

The ceremony of "Blessing of Infants" took place on Pentecost Sunday at St. Dominic's Church, Youngstown. As last year, each mother took advantage of this praiseworthy custom and brought her little ones to the church to have the blessing of God invoked upon them.

On Sunday, May 6, Revs. P. C. Perrota, O. P., S. T. Lr., Ph. D., L. C. Gainor, O. P., M. A., and L. M. Shea, O. P., S. T. Lr., Ph. D., of the faculty of Providence College, preached as Crusaders for the Charity Drive of the Diocese of Providence.

The mission at St. Thomas of Canterbury Church, Chicago, Ill., was given by Very Rev. C. M. Thuent, O. P., P. G., and Very Rev. J. R. Dooley, O. P. Father Dooley was the retreat master at the reception retreat for the St. Joseph Sisters, Nazareth, Mich.

Rev. V. R. Burnell, O. P., directed the retreat and Forty Hours' devotion in the Catholic Students' Chapel, University of Michigan, Ann Arbor, Mich. Father Burnell gave the retreat to the Knight of Columbus of Louisville, Ky., at St. Louis Bertrand's Church, May 16-20, and the mission in Madeira, Ohio, May 20-27.

A triduum in honor of St. Vincent Ferrer was given in St. Dominic's Church, Youngstown, by the pastor. During the triduum, St. Vincent's Water was distributed. The faithful attended not only from Youngstown, but also from Cleveland and Pittsburgh.



On May 12, Rev. J. L. Pastorelli, O. P., spoke before the Southern Chapters of the American Guild of Organists on the "Divine Mission of Music—Its Proper Place in the Education of American Youth." On Tuesday, May 22, he addressed the Rotary Club of Memphis at their weekly session on "Positive and Negative Christianity."

Rev. J. D. Walsh, O. P., of the House of Philosophy, River Forest, assisted the Fathers of the Western Mission Band in the two weeks' mission at Our Lady of Sorrows Church, Chicago, Ill. Father Walsh preached the English mission at the Italian Church of St. Philip Beniti, Chicago, Ill.

Mothers' Day was fittingly observed at St. Dominic's Church, Youngstown, with due solemnity. Each father and son in the parish received Holy Communion on that day. In the evening the St. Rose Circle entertained the mothers with a beautiful operetta, at the end of which a handsome souvenir was presented to each mother.

Retreats were conducted for the students of St. Agnes Academy, Memphis, Tenn., by Rev. W. R. Bonniwell, O. P.; for the students of St. Catherine's Academy, Springfield, Ky., by Rev. J. B. Hughes, O. P.; for the high school students of St. Stephen's School, Hamilton, Ohio, by Rev. R. F. Larpenteur, O. P.; and in St. Elizabeth's Church, Detroit, by Rev. C. M. Mulvey, O. P.

To commemorate the diamond jubilee of the foundation of the Diocese of Springfield, Ill., a simultaneous mission was held in all the parishes. That at Immaculate Conception Cathedral was given by Very Rev. R. Lawler, O. P., P. G., and Rev. J. C. Timony, O. P., and Rev. F. O'Neill, O. P., Ph. D., conducted the one at St. Joseph's Church. Father Timony gave the mission at Moline, Kansas, April 15-22.

Under the direction of Very Rev. R. P. Cahill, O. P., P. G., Very Rev. C. M. Thuente, O. P., P. G., Revs. W. D. Sullivan, O. P., and J. B. Hughes, O. P., a mission was given in St. Bernard's Church, Akron, Ohio, March 11-25. Father Hughes gave the retreat in Cadiz, Ohio, March 28-April 1, and that for the students at Holy Rosary Academy, Louisville, Ky., April 2-5.

The Sunday Lenten course on "Christ, the Master," was delivered in St. Peter's Church, Memphis, Tenn., by the pastor, Rev. J. L. Pastorelli, O. P., who also delivered "The Easter Message of 1928" before the congregation and via radio. Over twenty-five percent of the huge Easter congregation was made up of prominent non-Catholics of Memphis.

The Silver Jubilee of their ordination to the priesthood will be observed on August 2, by Very Rev. J. H. Healy, O. P., P. G., and Revs. D. A. Casey, O. P., S. T. Lr., E. L. Spence, O. P., J. B. Kircher, O. P., and R. L. Rumaggi, O. P., and on September 20, by Rev. C. Coudeyre, O. P. To them the Fathers and Brothers of the Province offer their sincerest congratulations, with the fervent prayer that their Master may grant to them more years of continued faithful toil in His honor.

"Business Characters" was the subject of the talk delivered before the joint meeting of the Pawtucket and Woonsocket Kiwanis Clubs, May 21, by Rev. D. M. Galliher, O. P., dean of Providence College. On the same day Father Galliher spoke before the faculty and student body of Central Falls High School on "Ideals of Education."



Revs. V. R. Burnell, O. P., and H. L. Martin, O. P., preached the missions in the Church of the Sacred Heart, Dayton, Ohio, March 11-25; in the Church of the Assumption, Sandwich, Ontario, in charge of the Basilian Fathers, April 15-29, and in St. Vincent de Paul's Church, Louisville, Ky., April 29-May 13. Father Martin gave the retreat to the students of Aquinas College, Columbus, Ohio, April 2-5.

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The second annual Retreat for Cripples will be given in Holy Name Church, Philadelphia, Pa., June 29, by the pastor, Rev. Thomas M. Schwertner, O. P., S. T. Lr., LL. D. Free transportation is afforded all invalids who have no one to bring them to the church. The services of many physicians and of a detachment of nurses from St. Mary's Hospital have been enlisted for the occasion. The exercises consist of two sermons, procession of the children, application of the relic of St. Vincent Ferrer, and Benediction of the Most Blessed Sacrament. The first retreat last year attracted nation-wide attention and more than six hundred crippled persons were brought to and from the church by volunteer helpers.

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Very Rev. R. Lawler, O. P., P. G., gave the retreat at the Chicago Cenacle, May 25-27; the Holy Name retreat at St. Anne's Church, Chicago; the parish retreat at Blessed Sacrament Church, Madison, Wis.; the retreats at St. Peter's High School, Oshkosh, Wis.; and at Aquinas High School, Chicago. Father Lawler also conducted the mission at St. Gall's Church, Chicago.

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The "Three Hours' Agony" was conducted in St. Dominic's Church, Youngstown, Good Friday evening, by the pastor, Father Scholz. Since the devotion was held in only St. Dominic's Church, many of the faithful from other parishes of the city were in attendance. During Lent a course of moral sermons was given in the same parish by the pastor on Wednesday nights, and a course of dogmatic sermons by Father Therres on Sunday nights.

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The annual mission at the Holy Cross Mission, Chicago, was given by Rev. F. L. Vander Heyden, O. P., S. T. Lr. With Father Wynn, he preached the mission at St. Mary's Church, Joliet, Ill., and with Father O'Neill, that at Corpus Christi Church, Fort Dodge, Iowa. Father Vander Heyden also gave the Holy Name triduum at Holy Angels' Church, Gary, Indiana.

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In the Province of Quebec, Canada, missions were conducted at the English speaking churches of Ottawa, Ontario, and Montreal by Revs. H. H. Welsh, O. P., and C. A. Haverty, O. P. The first was in the Church of the Blessed Sacrament, Ottawa. At St. Patrick's Church, Montreal, mother of the English-speaking churches in Montreal, three thousand women attended the one service each night, and two thousand men attended during their week. The annual panegyric on St. Patrick was delivered at this church before a gathering of three thousand persons by Father Haverty.

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At the banquet tendered to visiting delegates of the National Conference of Social Workers, at Memphis, May 5, Father Pastorelli addressed the delegates. Father Pastorelli also delivered an address on the "Marlborough-Vanderbilt Nullity" before the Tennessee Chapter of the International Federation of Catholic Alumnae, March 14.

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The mission at Our Lady of Lourdes Church, Chicago, was given by Very Rev. R. Lawler, O. P., P. G., and Revs. J. C. Timony, O. P., and

F. O'Neill, O. P., Ph. D. Fathers Lawler and Timony gave the mission also at the Church of the Ascension, Oak Park, Ill.

Very Rev. R. P. Cahill, O. P., P. G., Revs. J. B. Hughes, O. P., and R. F. Larpenteur, O. P., S. T. Lr., preached the mission in St. Paul's Church, Euclid, Ohio, April 15-29. Fathers Larpenteur, Bonniwell and Sullivan gave the mission in St. Mary's Church, Piqua, Ohio, March 18-April 1. Very Rev. J. R. Dooley, O. P., was in charge of the mission in St. Thomas' Church, Grand Rapids, Mich., March 25-April 1.

At the commencement exercises held at the Catholic University in Washington, Rev. J. U. Bergkamp, O. P., M. A., was awarded the degree of Doctor of Philosophy. The subject of his dissertation was *Dom Jean Mabillon and the Benedictine Historical School of Saint-Maur*.

On the same occasion, Revs. W. C. Meehan, O. P., and J. A. Sullivan, O. P., were recipients of the degree of Master of Arts, writing as their dissertations, "The Probable Sources of Lowell's Elegaic Poetry," and "James Russell Lowell's Preoccupation with the Question of Literary Originality."

The Reverend Fathers Ignatius Litzinger, O. P., Athanasius McLoughlin, O. P., Humbert Kane, O. P., Eugene Kavanah, O. P., Theodore English, O. P., Walter Farrell, O. P., Aloysius Georges, O. P., and Anselm McCabe, O. P., underwent successfully their examinations at the House of Studies, Washington, D. C., for the degree of Lector of Sacred Theology.

Rev. W. R. Mahoney, O. P., gave the mission in Faith, S. D., and the retreat to the students of Sacred Heart Academy, Springfield, Ill. Retreats were conducted by Rev. D. A. Wynn, O. P., for the Sisters of Mercy, Chicago, and for the men of St. Pius' Church, Chicago. He also gave the missions in Ramona, Carthage and Iroquois, S. D.

Rev. R. F. Larpenteur, O. P., S. T. Lr., preached the mission in the Church of the Resurrection, Dayton, Ohio, April 8-22, and with Father Mulvey, the mission in St. Benedict's Church, Evansville, Ind., April 29-May 13. Father Larpenteur conducted the mission also in Morgantown, W. Va., March 11-25.

The Forty Hours' devotion in St. Rose Church, Detroit, April 1-3, was given by Rev. W. D. Sullivan, O. P. Father Sullivan preached the mission in St. Mark's Church, Gary, Ind., May 6-13, and the novena in honor of St. Theresa, in St. Columbkille's Church, Cleveland, Ohio, May 14-22. The Forty Hours' devotion in St. Aloysius' Church, Liverpool, Ohio, April 22-24, was conducted by Father Hughes.

The retreat for the Novices and Postulants of the Dominican Sisters of St. Mary of the Springs, Columbus, Ohio, was under the direction of the Very Rev. D. J. Kennedy, O. P. Rev. W. R. Bonniwell, O. P., gave the mission in St. Joseph's Church, Tyler, Texas, April 15-22, and the mission in Abbeville, La., April 29-May 6.

The Tre Ore services were conducted in the following churches of Detroit: St. Ambrose, by Father Burnell; St. Cecilia, by Father Sullivan; St. Rose, by Father Mulvey; St. Clement, by Father Larpenteur; St. James, by Father Dooley; and St. Stephen's Church, Hamilton, Ohio, by Father Hughes. The Passion sermon was preached at Sts. Charles, Am-

brose and Cecilia's Churches, all of Detroit, by Fathers Burnell, Mulvey and Sullivan. The Holy Week services, the Tre Ore, Good Friday night sermon and Easter services were conducted by Father Cahill, at St. Raymond's Church, Providence, R. I.; by Father Martin, at St. Louis Bertrand's Church, Louisville, Ky.; and by Father Bonniwell, at St. Peter's Church, Memphis, Tenn. Father Hughes assisted at the Louisville Cathedral on Easter Sunday.

In the chapel of the House of Studies on May 4, Rt. Rev. Thomas J. Shahan, D. D., raised to the subdiaconate Rev. Bros. Reginald Smith, Clement Kearney, Fabian Bever, Lawrence Bernard, Bernard Walker, Gregory O'Connor, Jordan Dillon, Matthew Hanley, Leo Carolan, Ralph McCaffrey, Innocent Reardon, Nicholas Walsh, Joseph McLaughlin, Emmanuel Nugent, Berchmans Affleck, Dionysius Gilligan, Camillus Boyd, Mannes McDermott, Matthias Heffernan, Alexius Driscoll, Adrian Manning, Norbert Connell, Hilary Mulcahy and Aquinas McDermott. On the same day His Lordship conferred the first two minor orders on twenty-eight members of the community, and ecclesiastical tonsure on three members. Orders were conferred also on that day and the following day on members of other communities.

The mission in St. Mary's Church, Royal Oak, Mich., March 25-April 1, was under the direction of Fathers Burnell and Mulvey. Father Mulvey with Father Sullivan gave the mission in St. Thomas' Church, Zanesville, Ohio, April 15-29, and with Father Martin the mission in St. Paul's Church, Lexington, Ky., May 13-27.

On March 7 the annual public exercises in honor of St. Thomas Aquinas were conducted at the House of Studies, Washington, D. C. "The Theory of Relativity," "The Friendship of St. Thomas," and an Original Composition, "Utrum Divus Thomas fuerit vere mitis et humilis corde," were the titles of three papers read by Rev. Humbert Kane, O. P., Rev. Bros. Cyril Dore, O. P., and Henry Schmidt, O. P. Hymns by the Students' double quartette and selections by the orchestra were interspersed. For the Solemn Disputation, "Utrum infideles compellendi sint ad fidem," the affirmative was defended by Bro. Leo Carolan, O. P., with Bro. Jordan Dillon, O. P., objector. Many guests were present from the various houses associated with the Catholic University.

During the year from June 1, 1927, to June 1, 1928, the Western Mission Band conducted sixty missions, fifty-five retreats, thirteen Forty Hours' devotion, three novenas and three tridua. The Fathers received one hundred fourteen converts into the Church, and had thirty first communicants. The total attendance at the various exercises was fifty-eight thousand four hundred ninety-three persons. Holy Communion was administered to one hundred seventy-nine thousand seven hundred forty-five persons.

#### FOREIGN CHRONICLE

On February 20, Very Rev. Reginald M. Schultes, O. P., S. T. M., was called to his eternal reward. Father Schultes had been a professor of theology in the Collegio Angelico and was dean of the faculty of theology.

The Holy Father has named Very Rev. D. Chauvin, O. P., consultor of the Sacred Congregation of Rites, and Very Rev. A. Gasperrini, O. P., consultor of the Holy Office.

On December 22, 1927, Revs. D. Loza, O. P., and D. Vasquez, O. P., of the Convent of Cordoba, Argentine Province, celebrated the Golden Jubilee of their ordination to the priesthood.

The President of the Republic of Peru has announced officially the intention of the government to erect a great basilica in honor of St. Rose of Lima, in Lima, the capital of the Republic.

Our Dominican brethren of Portugal have returned to Portugal from exile and have taken possession of their convent in Coimbre.

According to most recent statistics the membership of the Order numbers five thousand seven hundred forty-three. The Order has three cardinals, twenty-seven bishops, three thousand one hundred forty-three priests, one thousand ninety-six students, three hundred forty-eight novices and one thousand one hundred thirty-six lay-brothers.

The Cause for the Canonization of Blessed Louis Mary Grignon de Montfort, Tertiary of St. Dominic, has been resumed by the Sacred Congregation of Rites.

The Province of Canada has been entrusted by the Sacred Congregation of the Propaganda with the Diocese of Hakodate, Japan. This territory has but two thousand seven hundred Catholics out of a population of four million seven hundred thousand inhabitants.

#### SISTERS' CHRONICLE

##### **Servants of Relief for Incurable Cancer (Hawthorne, N. Y.)**

A *Special Report* of the new, fire-proof Rosary Hill Home, which was dedicated on Rosary Sunday, 1927, by His Eminence, Patrick Cardinal Hayes, D. D., Archbishop of New York, has been recently published by the Servants of Relief for Incurable Cancer among the Poor. The report announces the closing of the building fund with the close of the year 1927, and contains the receipts and expenditures, together with some fine pictures of the beautiful, Spanish mission style Home, exterior and interior, which will interest friends in the heroic work. The Sisters are indeed grateful to all benefactors, whose donations made the long desired building a reality.

##### **Dominican Sisters of the Perpetual Rosary (Milwaukee, Wis.)**

The May Procession and Solemn Crowning of our Blessed Mother were held at Perpetual Rosary Convent on Sunday, the 6th of May, with Rev. J. D. Walsh, O. P., of the Dominican House of Studies, River Forest, Ill., officiating. Previous to the services the beautiful new statue of Our Lady of the Rosary, a gift of a generous benefactor, was unveiled and blessed. The May devotions brought the largest gathering of the faithful ever present for services conducted at the convent.

During the month of May the community was blessed with four postulants; two of the young ladies were from Milwaukee and two from Chicago.

##### **St. Joseph College and Academy (Adrian, Mich.)**

The students of the institution made their annual retreat during the first week of May under the able direction of Rev. J. G. Hishen of Chicago. About forty young ladies from Dominican schools outside the city came to the Academy to take advantage of the exercises.

Misses Catherine Muldary of Adrian and Marie Oulette of Detroit have been chosen as delegates to represent St. Joseph's at the Sodality Convention in St. Louis next August.

Commencement exercises will take place on the 12th of June. The Right Rev. Michael J. Gallagher, D. D. Bishop of Detroit, will present the diplomas to the forty-seven graduates. The commencement address will be delivered by Dr. James J. Walsh of Fordham University.

#### **Congregation of the Holy Cross (Brooklyn, N. Y.)**

The beautiful ceremony of reception was held on Easter Monday at Queen of the Rosary Convent, Amityville, N. Y., the novitiate of the Congregation, when twenty-three postulants were clothed in the holy habit of St. Dominic, after a ten days' retreat given by a Dominican Father.

Very Rev. Msgr. Joseph V. S. McClancy, Superintendent of Schools of the Diocese of Brooklyn, recently visited the novitiate and addressed the normal school students on the aim and purpose of the diocesan school system.

Twenty-six novices are preparing for their holy profession which will take place on the 5th of July.

On the 25th of April twelve Sisters of the Congregation solemnized the Silver Jubilee of their profession day.

#### **Corpus Christi Monastery (Menlo Park, Calif.)**

Easter Monday the Nuns of the Holy Order of Preachers took formal possession of their new Monastery of Corpus Christi at Oak Grove Avenue, Menlo Park, Calif. The magnificent structure, begun on the 6th of June, 1927, after many difficulties experienced in purchasing a suitable tract of land in a congenial neighborhood, now stands as an imposing monument to the perseverance and zeal of the Dominican Nuns. Holy Mass for the occasion was celebrated by Very Rev. A. L. McMahon, O. P., S. T. M., ex-Provincial, who also delivered the sermon. Father McMahon briefly traced the glorious history of the Second Order of St. Dominic, emphasizing the work, sacrifice, prayer and devotion of the Nuns and stressing the fact that the presence of such a body of religious women was a blessing to the locality and the archdiocese. Twenty-five Dominican Fathers of the Holy Name Province and a large representation of the diocesan clergy were seated in the sanctuary during the services. Many Sisters of St. Dominic from missions in various sections of the Bay counties were also present for the formal opening. After the Holy Mass the visitors went through and inspected the massive building and were thoroughly impressed with the beauty of its architectural design. Late in the afternoon the Most Rev. E. J. Hanna, D. D., Archbishop of San Francisco, officiated at Benediction of the Most Blessed Sacrament, thus closing the services of the formal opening.

The new picturesque monastery is the culmination of a long and cherished desire of His Grace, Archbishop Hanna, to have a community of cloistered Dominican Nuns of Perpetual Adoration in his diocese. The Nuns feel very grateful to His Grace and to Father McMahon, O. P., who since 1910, has worked with untiring efforts for the accomplishment of the Archbishop's wish, and who has been the counsellor and chief supporter of the community since its arrival at the temporary monastery at 1090 Eddy St., San Francisco, in 1921.

**St. Catherine of Siena Novitiate (Kenosha, Wis.)**

The death of Rev. Mother Mary Dominic, O. P., occurred at St. Catherine Hospital, Kenosha, Wis., on the 14th of February after a long and faithful life spent in the service of God. Mother Dominic entered the Dominican Order at Siena Convent, Drogheda, Ireland, sixty-five years ago. After her profession she was sent to a mission in Portugal where she labored until 1910, when she came to the United States and established the community at Kenosha. She played a noble part during the trials and struggles of the first hard years in a strange land. Rev. Father D. A. Wynn, O. P., assisted by Father Bernhard Burant, chaplain, officiated at the funeral ceremonies and preached an impressive sermon on the exemplary life of Mother Dominic, stating that she was one of whom the Order could be proud. May her soul rest in peace.

On Easter Monday, the 9th of April, Sister Mary Laurentia, O. P., passed to her eternal reward in the twenty-eighth year of her age and fourth year of her religious profession. Sister Laurentia was born in Rutland, Mass., but while a child was taken to Ireland by her parents and remained there until six years ago when she returned to America. After reception at St. Catherine Novitiate, she was sent to St. Bernard Hospital, Chicago, to study nursing and graduated last June. Immediately after the completion of her course of training her health failed. Last September Sister was sent to Holy Rosary Hospital, Ontario, Oregon, to regain her health but all human skill was of no avail and she gradually lost her strength. Her heroic patience and other manifestations of sanctity during her painful illness endeared her to all the Sisters. The funeral services were held at the hospital chapel where the Right Rev. Joseph F. McGrath, D. D., Bishop of Baker City, Oregon, assisted by Rev. Joseph Schmitt, S. M., of Nampa, Idaho, and Rev. H. A. Heagney, chaplain of the hospital. Bishop McGrath paid a touching tribute to the innocence and purity of the saintly life of Sister Laurentia, known in the world as Miss Kathleen Lehane. Eternal rest grant unto her O Lord.

**Immaculate Conception Convent (Great Bend, Kansas)**

At the semi-annual reception held on the 20th of March, the Feast of Blessed Ambrose of Siena, O. P., eight postulants received the habit of St. Dominic in the chapel of the Immaculate Conception. Rev. Francis Lorenz, C. SS. R., preached the ten days' retreat preparatory to the ceremony. The Right Rev. Augustus J. Schwertner, D. D., Bishop of Wichita, officiated at the investiture and preached an eloquent and inspiring sermon. The Solemn Mass for the occasion was celebrated by Rev. Anthony Hermann of Fowler, assisted by Rev. J. J. Butler of Seward and Rev. Thomas O'Brien of Larned. Rev. J. J. Davern of Great Bend acted as master of ceremonies. The postulants clothed in the habit were: Miss Agnes Hartman (Sister Beatrice) of Clonmell, Miss Margaret McCoy (Sister Jane Marie) of Wichita, Miss Ida Steinke (Sister Geraldine) of Fowler, Miss Marcella Hussman (Sister Carmelita) of Fowler, Miss Helen Martin (Sister Constance) of Mt. Hope, and Miss Grace Miller (Sister Norberta) of St. Catherine. Fifteen members of the diocesan clergy were present in the sanctuary during the reception. The friends and relatives of the Sisters filled the chapel to its capacity.

The annual graduation exercises of St. Rose Training School for Nurses were held on the 20th of March. Following an elaborate dinner in honor of the graduating class at which the Right Rev. Bishop, accom-



panied by representatives of the clergy of the diocese, and the physicians of the hospital staff with their wives were guests, the exercises were conducted in the auditorium of the new west wing of St. Rose Hospital. Dr. Morrison, head of the staff of physicians, presented the class and in his speech complimented the graduates upon the high standard of their preparatory work and emphasized the worth of the hospital and the efficiency and thoroughness of its course of training. Bishop Schwertner presented the diplomas to the graduates and in a fitting address congratulated the nurses on the completion of their training and admonished them to be ever faithful to their profession and its teachings.

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**Congregation of the Queen of the Holy Rosary (Mission, San Jose, Calif.)**

The Most Rev. Pedro Vera, D. D., Archbishop of Pueblo, Mexico, his secretary, Rev. Father Freiria, and Right Rev. Luis Altamirano Bulnes, D. D., Bishop of Husjuapan de Leon, Mexico, made their annual retreat at the motherhouse, Mission San Jose, during the week of February 13.

The Sisters of the community have added the village of Sunol to their missions for weekly class in Christian Doctrine. There are thirty-six children enrolled there at present.

On the 12th of April the Right Rev. John B. MacGinley, D. D., Bishop of Monterey-Fresno, Calif., honored the convent with a visit. Rev. Father J. D. O'Brien, O. P., pastor of St. Mary Magdalene Parish, Berkeley, Calif., also was a guest of the community for a few days in April.

Very Rev. C. M. Thuente, O. P., P. G., spent about a week at the motherhouse in April, during which time he delivered a series of conferences to the Sisters on the life of St. Catherine of Siena. Father Thuente was present for the May Procession of the Children of St. Mary-of-the-Palms and preached an appropriate sermon on the virtues of the Blessed Virgin, which was greatly appreciated by the children.

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**Albertus Magnus College (New Haven, Conn.)**

*The Lord of Death*, a religious drama by Marguerite Allatto de la Freye, translated by Louis Parker, was presented at the College by the Dramatic Club under the direction of Miss Madeline Downes Carroll on the 11th of March, and at St. Joseph's Cathedral Parish House, Hartford, Conn., under the auspices of the Hartford Council of Catholic Women, on the 18th of March. The audience on each occasion was greatly impressed with the theme and action of the lenten drama and the histrionic ability displayed by the players in the cast.

Frederick Paulding, Litt. D., gave a dramatic recital of *The Ring and the Book* by Robert Browning at the Little Theatre on the 22nd of April.

The first public appearance of the College Glee Club was witnessed by a large and enthusiastic audience in the auditorium on the 15th of May. Miss Margaret Speaks, lyric soprano, assisted the Glee Club with a program of Oley Speaks' songs. Miss Speaks is a niece of the well-known composer.

Many friends of the institution were present for the beautiful May Procession, which wound its way from the campus of Imelda Hall to Our Lady's Bower, campus of Rosary Hall, where the Solemn Crowning of the new statue of Our Lady, Patroness of Catholic Womanhood, took place on the 27th of May. The statue is the gift of Mr. and Mrs. James T. Hallinan of New York City.



Commencement Week will be observed from the 10th to the 14th of June.

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**Foreign Mission Sisters of St. Dominic (Maryknoll, N. Y.)**

The Maryknoll Sisters in South China, mindful of the need of native religious women, are laying the foundations of a Chinese sisterhood. Several native aspirants for the religious life are now being trained at the Maryknoll Hong Kong Convent. When conditions permit the Sisters to again reside in the interior of China, the novitiate for native Sisters will be established at Kongmoon, the center of the Maryknoll Kongmoon vicariate. The new Chinese sisterhood will not be exclusively for the Kongmoon Mission, but will be also at the service of other mission superiors in South China.

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Sister Mary St. John (Miss Alice Brown of Holyoke, Mass.) died at the Maryknoll Convent on the 19th of March after a short illness. Sister St. John received the degree of Bachelor of Arts from Mt. Holyoke College in 1907, and for several years taught mathematics and French in the Holyoke High School. She was received into the Congregation of the Foreign Mission Sisters of St. Dominic in 1922. At the time of her death, she was assistant to the Mother General. In addition to the duties of this office, she was engaged in the editorial department of the *Field Afar*, the official organ of the Catholic Foreign Mission Society of America. May her soul rest in peace.

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At a reception and profession ceremony, which was held at the Maryknoll Convent on the Feast of St. Catherine of Siena, twenty-nine postulants received the habit of the Congregation and thirty-three novices made their first vows. On the same day, a number of Sisters renewed their vows and several took final vows. Among the postulants to receive the habit was a Chinese girl from Hong Kong. Very Rev. D. J. Kennedy, O. P., S. T. M., preached the retreat in preparation for the event.

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**St. Catherine Academy (Springfield, Ky.)**

Very Rev. J. P. Aldridge, O. P., S. T. M., ex-Provincial, prior of St. Rose, conducted the ten days' retreat preparatory to the Feast of St. Thomas Aquinas.

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On the 6th of March, Rev. Cyril Coudeyre, O. P., chaplain, received nineteen postulants to the holy habit and presided at the ceremony of profession on the 7th of March. The sermon for each occasion was delivered by Father Aldridge, O. P.

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Sister Mary Basil celebrated the Silver Jubilee of her religious profession on the 7th of March at Sacred Heart Academy, Watertown, Mass. The sixtieth anniversary of the profession of St. Hyacinth Peters was observed at St. Agnes Academy, Memphis, Tenn., on the 25th of March.

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The Congregation mourn the loss of Sister Leonarda Kline, who died at Spalding Academy, Spalding, Neb., on the 28th of March. Requiescat in pace.

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The annual retreat for the students of the Academy of St. Catherine was preached by Rev. J. B. Hughes, O. P., from the 26th to the 30th of April.

**Sacred Heart Academy (Springfield, Ill.)**

On the 21st of December, four students of Kenrick Seminary, St. Louis, Mo., were ordained in Sacred Heart Chapel by Right Rev. James A. Griffin, D. D., Bishop of Springfield, Ill., assisted by Very Rev. Msgr. A. E. Giusti, D. C. L., Vice Chancellor of the diocese and chaplain of the Academy. Following the ceremony a dinner was served to the newly ordained and their friends.

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Since February, Sister Mary Teresa, O. S. D., Sister Aniceta, O. S. D., and Sister Ruth Marie, O. S. D., were called to their eternal reward. Requiescant in pace.

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Sister Mary Reginald Condon, O. S. D., recently celebrated her Golden Jubilee at the motherhouse at Springfield. Solemn Pontifical Mass was sung for the occasion by His Lordship, Bishop Griffin. Many visiting clergy assisted in the sanctuary. The convent chapel was filled to its capacity with Sisters and relatives of the jubilarian. Sister Reginald received the papal benediction sent to her by the Holy Father, Pope Pius XI.

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Very Rev. Raymond Meagher, O. P., S. T. Lr., Provincial of St. Joseph Province, visited the Academy on the 18th of March and entertained the Sisters and students with an illustrated lecture on the Dominican Missions in China.

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During the month of March, Mr. Louis H. Wetmore, K. S. C. M. G., a Dominican Tertiary and celebrated literary critic, gave an inspiring lecture on "Catholic Womanhood" at the Academy.

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Misses Pauline Bushu and Willamine Brennan, students at the Sacred Heart Academy, received first prizes in their respective divisions in the Annual Music Contest held within the past month at Springfield.

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The annual retreat for the students was conducted this year by Rev. William R. Mahoney, O. P., of the Western Mission Band, from the 31st of March to the 4th of April.

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Many relatives of the students and friends of the institution enjoyed the excellent program given by the Academy orchestra on the 15th of April.

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**Congregation of St. Mary (New Orleans, La.)**

The New Orleans School of Speech and Dramatic Art recently presented four one-act plays for the benefit of the College Building Fund.

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A most interesting lecture on the Jesuit Foreign Missions was delivered lately by Rev. P. A. Ryan, S. J., at St. Mary College. The students responded enthusiastically and generously to the mission appeal.

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The Sisters of the faculty of St. Mary's sent representatives to the Annual Louisiana State Music Teachers Association, which was held in the city during April.

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Silvio Scionti of the American Conservatory of Music, Chicago, Ill., and Stell Andersen of New York City, were among the famous artists heard in recital at the College during the spring months.

The *Times-Picayune* of New Orleans bestowed the highest encomium upon Miss Claire Carey winner of the biggest News Contest ever held by the paper. The contestants were students of all the high schools of New Orleans. Miss Carey graduates from the High School of St. Mary this year.

The feast day of the great Dominican Saint, Pope Pius V, also the feast day of the Reverend Mother of the Congregation, was anticipated on the 4th of May. The Dramatic Art Club, College Orchestra and College Glee Club united in presenting an excellent program in honor of the day. High Mass of the feast was celebrated on the 5th of May by Very Rev. M. Martin, O. P., pastor of St. Anthony Church, New Orleans. Rev. C. Mumcha, O. P., Rev. A. Fernandez, O. P., Rev. G. Andree, Rev. J. Roth, Rev. J. O'Donohue, S. J., and the Right Rev. Msgr. L. J. Kavanaugh, along with a large number of Sisters from local missions were present for the celebration. The orchestra of Our Lady of Lourdes Parochial School rendered a splendid program in honor of Mother Pius, thus concluding the day's festivities.

Sister M. Elizabeth, who has been attending the School of Sciences at the University of Wisconsin, will receive the degree of Master of Science on the 4th of August. Sister Elizabeth's dissertation, scholarly and scientific in every respect, won the praise and approval of her major professor, who has sent the thesis to the American Chemical Society for publication in its official journal.

#### Mount St. Dominic (Caldwell, N. J.)

Rev. Benedict Dionne, O. P., of St. Antoninus Parish, Newark, N. J., delivered the February conference to the novices of St. Dominic's, the motherhouse and novitiate. The April conference was preached by Rev. Edward L. Spence, O. P., also of St. Antoninus Parish.

From the 28th of March to the 7th of April, Rev. Q. T. Beckley, O. P., of the Eastern Mission Band, conducted a retreat for the novices and postulants.

Missionary Sisters of Our Lady of Africa visited the Mount on the 26th of March and gave a stereoscopic lecture on their labors in the African Missions.

In connection with the annual Mission Week, a mission poster contest was held in the colleges and schools of the diocese. The contest was won by Miss Jean Blanche, a student of St. Dominic's Academy. The poster was on display in all the churches and schools of the diocese from the 12th to the 20th of May. The second prize was won by Miss Margaret Crowther, a pupil of Lacordaire School, which is conducted by Sisters of the Congregation at Montclair, N. J.

A piano and violin memory recital was rendered by the pupils of the Academy on the 21st and 22nd of April and won the praise and admiration of the large audience present on each occasion.

The annual retreat for the student body of Lacordaire School was conducted by Rev. John C. McClary, Chancellor of the Newark Diocese.

#### St. Cecilia Academy (Nashville, Tenn.)

St. Cecilia Dramatic Club upheld its splendid record for acting of unusual finish, when it presented a light comedy entitled, *Breez Point*, on the 25th of April before a large assembly in the auditorium.

Pre-commencement entertainments began at the Academy with a bridge luncheon, given in honor of the senior class by the class of '28 of St. Bernard's Academy on the 12th of April at the Hermitage Hotel. On Saturday, the 12th of May, the City Circle of the International Federation of Catholic Alumnae entertained the graduates at tea. A Junior-Senior dinner and social was held at the Richland Club the same day. *The Day We Graduate*, a commencement play by Father Lord, S. J., was presented by the seniors on the 1st of June.

The music department presented Misses Anna Marie O'Brien and Margaret Keegan in a piano recital during the month of May. Both young ladies displayed a mastery of technique and artistic finish, which did great credit to their instructors and themselves. A general music expression recital took place at the Academy on the 25th of May.

Commencement Exercises were held on Tuesday morning, the 4th of June, in St. Cecilia Convent chapel at ten o'clock. The Right Rev. Alphonse J. Smith, D. D., Bishop of Nashville, presided at the exercises and presented the diplomas to the graduates. Many of the diocesan clergy and a large number of relatives were present for the ceremonies.

The solemn celebration of the Feast of St. Pius V, the great Dominican Pope, was observed on the 7th of May at St. Cecilia Convent. As part of the program in honor of the day, which was also the feast day of the Reverend Mother, the pupils of the elementary department presented an artistic production, *The Garden Cinderella*.

#### **Congregation of Our Lady of the Sacred Heart (Grand Rapids, Mich.)**

During Holy Week the Rev. William McIntyre, O. P., conducted the exercises of the annual retreat for the Sisters at Marywood.

News of the death of Sister M. Pelagia Douglass, on the 28th of March, came as a shock to the Sisters of the community. Sister Pelagia had been teaching within two weeks of her death, which followed an operation. The many expressions of sympathy from Sister's former pupils were indicative of the high esteem and devotion which they entertained for her, whom the community knew to be an earnest, gifted and generous daughter of St. Dominic.

In response to an invitation from the Administrative Staff of the University of Notre Dame, Sister M. Marcelline will assist again in the department of Biology during the summer session of 1928. Sister Marcelline will give a course in General Botany and one in Cytology and Histology.

There is a continuing demand for copies of *Wings*, an anthology of poems for children between the ages of five and ten, which was prepared several months ago by two Sisters of the Congregation, Sister M. Estelle and Sister M. Fabian.

*The Memoirs of Mother Mary Aquinata*, written by Sister M. Philomena, A. M., appeared for the first time in May. It is a sympathetic, scholarly presentation of a truly beautiful life. Mother Aquinata was the foundress of the Congregation of Our Lady of the Sacred Heart. She was the first novice to be received by Mother Augustine Newhiel at Holy Rosary Convent, Second Street, New York City, and was one of the first six Dominican Sisters to come to Michigan in 1877. Those who knew Mother

Aquinata will be glad to know that the days and deeds of this valiant religious woman are being preserved for the encouragement and edification of others.

Sister M. Henrica and Sister M. Bernadette celebrated the Silver Jubilee of their profession on the 19th of May at Sacred Heart Convent.

#### **Dominican Sisters of the Perpetual Rosary (Summit, N. J.)**

Rosary Shrine at Summit, N. J., was the scene of an edifying spectacle on Sunday, the 6th of June, when a countless throng of Rosary pilgrims, far greater than any previous gathering (estimated in the neighborhood of fourteen-thousand souls) congregated on the beautiful lawns of the monastery for the annual May Pilgrimage and Procession to assure Our Lady of the Rosary of their love, to thank her for countless and marvelous favors received and to solicit additional proofs of her powerful intercession. The pilgrims, hailing from cities in New York State, Pennsylvania, Montana, Canada, and from the neighboring towns of New Jersey, began to arrive at the Shrine early in the day.

Devotion commenced at three-thirty o'clock. The enormous procession, lead by a cross bearer and acolytes, included little boys dressed in Dominican habits, young girls in white carrying banners representing the Fifteen Mysteries of the Rosary, the Little Flower Club (prominent among were members of the New York Post Office), followed by the vast multitude of Rosary pilgrims carrying lighted candles and the beads, reciting aloud as they marched the fifteen decades of the Rosary. Members of the Holy Name Society of St. Agnes Church, Brooklyn, N. Y., marshaled the procession and guided the recitation of the beads throughout the line of march. Very Rev. D. R. Towle, O. P., P. G., chaplain at the Shrine, officiated at the ceremonies and preached an inspiring sermon on the love and devotion due to Mary, the Mother of Jesus. A number of letters, selected from the thousands received from Rosarians describing remarkable favors and cures granted through the advocacy of the Queen of the Most Holy Rosary, were read by Father Towle. Benediction of the Most Blessed Sacrament, followed by the Papal Benediction cabled for the occasion by His Eminence, Cardinal Gasparri, Secretary of State to His Holiness, Pope Pius XI, terminated the services.

After the services, relics were applied to the large number of invalids brought to the Shrine in automobiles. Before leaving the grounds, many of the pilgrims joined with the Holy Name Society of St. Agnes Parish in making the Stations of the Cross and in visiting the chapel, where a replica of the Winding Sheet that wrapped the Body of Our Lord is kept. "The replica is the only one on this side of the Atlantic, there being but one other in the world."

#### **Mount St. Mary-on-the-Hudson (Newburgh, N. Y.)**

The new Chapel of Mount St. Mary-on-the-Hudson, Newburgh, N. Y., the third unit in the group of Tutor-Gothic buildings constructed this year at Greater Mount St. Mary, was solemnly dedicated on the 19th of May by the Right Rev. John J. Dunn, D. D., V. G., Bishop Auxiliary of New York, assisted by a number of religious and diocesan clergy. Following the dedication a Solemn Pontifical Mass was celebrated by his Lordship. The sermon was delivered by the Very Reverend Raymond Meagher, O. P., S. T. L., Provincial, who, with an earnestness and directness that made his words impressive, outlined the history of the Congregation of the Most Holy Rosary from the departure of the pioneer Sisters from Ratisbonne seventy-

five years ago to the administration of the present Reverend Mother General, Mother M. Blanche, under whose direction the Greater Mount has arisen. In a masterly manner, the preacher made a plea for Catholic education—an education of body, soul and mind—and urged an appreciation and cultivation of things spiritual, in order that the personal reflection of God in oneself might be manifest.

A reception and dinner was tendered to the clergy and lay guests by the Sisters after the services. In addition to the Reverend Father Provincial, the following Dominican Fathers were present for the ceremonies: Rev. John A. Jordan, O. P., who acted as subdeacon at the Mass; Rev. Dominic Dolan, O. P., S. T. Lr., Rev. Clement Donovan, O. P., Rev. James H. Foster, O. P., S. T. Lr., and Rev. A. D. Freney, O. P., Ph. D.

At a private ceremony, on the 18th of May, The Right Reverend Bishop consecrated five altars of the new chapel, including the main altar, side altars and the altars of the shrines.





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